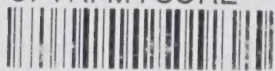




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THE FAIRY BEAUTY OF A COFFEE TREE IN FLOWER

THE ROMANCE OF COFFEE

AN OUTLINE HISTORY
OF COFFEE AND COFFEE-DRINKING
THROUGH A THOUSAND YEARS

by

WILLIAM H. UKERS, M. A.



New York
The Tea and Coffee Trade Journal Co.
1948

1497

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Romance of coffe

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TO MY WIFE
HELEN DE GRAFF UKERS



BERRIES OF THE COFFEA ARABICA PLANT

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LIBERIAN COFFEE TWIGS SHOWING FLOWERS AND FRUIT

Salute to Coffee

"I give you the intellectual drink of Democracy: coffee, the indispensable beverage!"

COFFEE is universal in its appeal. All nations do it homage. It is a corollary of human energy and efficiency. It has been acclaimed "the most grateful lubricant known to the human machine" and "the most delightful taste in all nature."

Civilization has produced three important non-alcoholic beverages—the extract of the tea leaf, the extract of the coffee bean, and the extract of the cacao bean. Leaves and beans are the sources of the world's favorite temperance beverages. In the total amount of extracted beverage consumed, tea leaves lead; coffee beans are second, and cacao beans third. For a quick reaction men still have recourse to alcoholic drinks, pseudo-stimulants, which often are narcotics and depressants. Tea, coffee, and cocoa are true stimulants to the heart, nervous system, and kidneys: coffee is more stimulating to the brain, cocoa to the kidneys; tea occupies a happy position between the two, being mildly stimulating to most of our bodily functions. The lure of coffee is due to the sense of well being which it imparts and to its unique flavor and aroma.

There is much of mystery, poetry, and romance in the march of coffee down through the years. No adjuvant food drink has ever encountered so much opposition as coffee. Given to the world by the church and dignified by the medical profession, nevertheless it has had to suffer from religious superstition and medical prejudice. During the thousand years of its development it has experienced fierce political opposition, stupid fiscal restrictions, unjust taxes, irksome duties; but surviving all of these, it has triumphantly moved on to a foremost place in the catalogue of popular beverages. What a cavalcade of coffee!

Good coffee, carefully roasted and properly brewed, produces a natural beverage that, for tonic effect, cannot be surpassed, even by its rivals, tea and cocoa. Here is a drink that 97 per cent of individuals find harmless and wholesome, and without which life would be drab indeed—a pure, safe and helpful stimulant compounded in nature's own laboratory and one of the chief joys of life!

THE ROMANCE OF COFFEE



COFFEA ARABICA BERRIES. HAWAIIAN ISLANDS

Historical

I. THE GENESIS OF COFFEE

Its legendary origin, etymology and botany—The spread of its cultivation to Arabia, India and the new world—The romance of Captain Gabriel de Clieu.

II. THE EARLY HISTORY OF COFFEE-DRINKING

The legends of Kaldi and his dancing goats and of Omar and the marvelous coffee bird—Introduction of the beverage into the Near East—Persecutions and intolerances.

III. COFFEE COMES TO EUROPE AND AMERICA

Introduction to Italy, France, England, Holland, Sweden, Germany, Austria, and America—The adventure of Franz George Kolschitzky, the great brother-heart who taught the Viennese the art of making coffee—The picturesque London and Paris coffee houses—Coffee-houses in colonial America.



COFFEA ARABICA (COSTA RICA) FLOWER AND FRUIT

The Genesis of Coffee

Its legendary origin, etymology, and botany.—The spread of its cultivation to Arabia, India, and the new world.—The romance of Captain Gabriel de Clieu.

COFFEE was first mentioned in literature by Rhazes, an Arabian physician, about A. D. 900. It was first a food, then a wine, a medicine, and finally a beverage. Its use as a beverage dates back seven hundred years.

In the beginning the dried coffee berries were crushed and mixed with fat to form food balls. Then a wine was made from the raw beans and dried skins. The roasting of the beans began in the thirteenth century.

The coffee tree is indigenous to Ethiopia. From there its propagation spread to Arabia, India, Ceylon, Java, Martinique, Surinam, Brazil, the Philippines, and Mexico. Its most recent development has been in British East Africa and Indo-China.

The beverage was introduced from Arabia into Turkey, where the coffee-house began in 1554; to Venice in 1615, to France in 1644, to England and to Vienna in 1650, and to North America in 1668. The first London coffee-house was opened in 1652.

THE ETYMOLOGY OF COFFEE

The word coffee comes from the Arabic *qahwah*, through the Turkish *kahveh*, being originally one of the names employed for wine in Arabic. This was the name given to the beverage. The berry from which the drink is made was called *bunn*. The word has no connection with the town of Kaffa in Ethiopia, as many writers have supposed.

The word found its way into the languages of Europe both from the Turkish and the Arabic. The English forms, which have strong stress on the first syllable, have *ö* instead of *ä* and *f* instead of *h*. The foreign forms are unstressed and have no *h*. The original *v* or *W* (labialized *u*) is retained or changed into *f*. The word as written in various modern languages appears as follows:

French, *café*; Breton, *kafé*; German, *Kaffee* (coffee tree, *Kaffeebaum*); Dutch, *koffie* (coffee tree, *koffieboom*); Danish, *kaffe*; Finnish, *kahvi*; Hungarian, *kávé*; Bohemian, *kava*; Polish, *kawa*; Roumanian, *cafea*; Croatian, *kafa*; Servian, *kava*; Russian, *kopie*; Swedish, *kaffe*; Spanish, *café*; Basque, *kaffia*; Italian, *caffè*; Portuguese, *café*; Latin (scientific), *coffea*; Turkish, *kahvé*; Greek, *kaféo*; Persian, *qéhré* (coffee berry, bun); Annamite, *ca-phé*; Cambodian, *kafé*; Dukni, *bunbund*; Teluyan, *kapi vittulu*; Tamil, *kapi kottai* or *kopi*; Canareze, *kapi-bija*; Chinese, *kia fex*, *teoutsé*; Japanese, *kéhi*; Malayan, *kawa*, *koppi*; Ethiopian, *bonn*; Foulak, *legat café*; Sousou, *houré café*; Marquesan, *kapi*; Chinook, *kaufee*; Volapuk, *kaf*; Esperanto, *kafra*.

THE BOTANY OF COFFEE

The coffee plant most cultivated for its berries is *Coffea arabica*, although other species are not infrequently met in the trade, notably *liberica* and *robusta*. The *arabica* is an evergreen shrub that reaches a height of fourteen to twenty feet, but usually is kept down to six feet. It bears fruit, leaf, and blossom at the same time.

The leaves of the coffee tree, three to six inches in length, are lance-shaped, being borne in pairs, opposite each other. They are dark green on the upper surface and light green underneath.

The coffee berries are dark green at first, changing as they mature to yellow, red, and finally deep crimson or cranberry color. Beneath the skin of the berry, or coffee in the "cherry," is a mucilaginous saccharin pulp, enveloping the parchment covering which encloses the green coffee beans, usually a pair of oval plano-convex seeds, though sometimes there is but one seed, called from its shape peaberry or male berry. The green beans are wrapped in a delicate, semi-transparent, closely adhering jacket called the silver skin. Small portions of this silver skin may be found in the cleft of the green and even the roasted coffee beans.

The small white blossoms are not unlike those of the jasmine or orange in form and scent. They are tubular, the tube of the corolla dividing into five white segments, though the number of petals is not at all constant, even for flowers of the same tree.

They last about three days. In countries where the coffee estates are near the coast their rich fragrance may be detected by incoming voyagers three miles from land.

THE ARABIANS DISCOVER THE COFFEE DRINK

The first reliable mention of the properties and uses of the coffee plant is by an Arabian physician toward the close of the ninth century of the Christian era, and it is reasonable to suppose that before that time the plant was found growing wild in Ethiopia and perhaps in Arabia. If it be true, as Ludolphus writes, that the Abyssinians came out of Arabia into Ethiopia in the early ages, it is possible that they may have brought the coffee tree with them; but the Arabians must still be given the credit for discovering and promoting the use of the beverage, and also for promoting the propagation of the plant, even if they found it in Abyssinia and brought it to Yemen.¹

Some authorities believe that the first cultivation of coffee in Yemen dates back to A. D. 575, when the Persian invasion put an end to the Ethiopian rule of the negus Caleb, who conquered the country in 525.

SPREAD OF COFFEE CULTIVATION

Certainly the discovery of the beverage resulted in the cultivation of the plant in Abyssinia and in Arabia; but its progress was slow until the fifteenth and sixteenth centuries, when it appears as intensively carried on in the Yemen district of Arabia. The Arabians were jealous of their new found and lucrative industry, and for a time successfully prevented its spread to other countries by not permitting any of the precious berries to leave the country unless they had first been steeped in boiling water or parched, so as to destroy their powers of germination. It may be that many of the early failures successfully to introduce the cultivation of the coffee plant into other lands were due also to the fact, discovered later, that the seeds soon lose their germinating power.

However, it was not possible to watch every avenue of transport, with thousands of pilgrims journeying to and from Mecca

¹ La Roque, Jean. *Voyage de l'Arabic Heureuse*. Paris, 1716.

every year; and so there would appear to be some reason to credit the Indian tradition concerning the introduction of coffee cultivation into southern India by Baba Budan, a Moslem pilgrim, as early as 1600, although a better authority gives the date as 1695. Indian tradition relates that Baba Budan planted his seeds near the hut he built for himself at Chikmagalur in the mountains of Mysore, where, only a few years since, I found the descendants of these first plants growing under the shade of the centuries-old original jungle trees. The greater part of the plants cultivated by the natives of Coorg and Mysore appear to have come from the Baba Budan importation. It was not until 1840 that the English began the cultivation of coffee in India. The plantations extend now from the extreme north of Mysore to Tuticorin.

COFFEE COMES TO EUROPE

In the latter part of the sixteenth century, German, Italian, and Dutch botanists and travelers brought back from the Levant considerable information regarding the new plant and the beverage. In 1614 enterprising Dutch traders began to examine into the possibilities of coffee cultivation and coffee trading. In 1616 a coffee plant was successfully transported from Mocha to Holland. In 1658 the Dutch started the cultivation of coffee in Ceylon, although the Arabs are said to have brought the plant to the island prior to 1505. In 1670 an attempt was made to cultivate coffee on European soil at Dijon, France, but the result was a failure.

In 1696, at the instigation of Nicolaas Witsen, then burgo-master of Amsterdam, Adrian Van Ommen, commander at Malabar, India, caused to be shipped from Kananur, Malabar, to Java, the first coffee plants introduced into that island. They were grown from seed of the *Coffea arabica* brought to Malabar from Arabia. They were planted by Governor-General Willem Van Outshoorn on the Kedawoeng estate near Batavia, but were subsequently lost by earthquake and flood. In 1699 Henricus Zwaardecroon imported some slips, or cuttings, of coffee trees from Malabar into Java. These were more successful, and became the progenitors of all the coffees of the Netherlands Indies. The Dutch were then taking the lead in the propagation of the coffee plant.

In 1706 the first samples of Java coffee, and a coffee plant grown in Java, were received at the Amsterdam botanical gardens. Many plants were afterward propagated from the seeds produced in the Amsterdam gardens, and these were distributed to some of the best-known botanical gardens and private conservatories in Europe.

While the Dutch were extending the cultivation of the plant to Sumatra, the Celebes, Timor, Bali, and other islands of the Netherlands Indies, the French were seeking to introduce coffee cultivation into their colonies. Several attempts were made to transfer young plants from the Amsterdam botanical gardens to the botanical gardens at Paris; but all were failures.

COFFEE COMES TO THE NEW WORLD

In 1714, however, as a result of negotiations entered into between the French government and the municipality of Amsterdam, a young and vigorous plant about five feet tall was sent to Louis XIV at the chateau of Marly by the burgomaster of Amsterdam. The day following, it was transferred to the Jardin des Plantes at Paris, where it was received with appropriate ceremonies by Antoine de Jussieu, professor of botany, in charge. This tree was destined to be the progenitor of most of the coffees of the French colonies, as well as of those of South America, Central America, and Mexico.

Two unsuccessful attempts were made to transport to the Antilles plants grown from the seed of the tree presented to Louis XIV; but the honor of eventual success was won by a young Norman gentleman, Gabriel Mathieu de Clieu, a naval officer, serving at the time as captain of infantry at Martinique. The story of de Clieu's achievement is the most romantic chapter in the history of the propagation of the coffee plant.

THE ROMANCE OF CAPTAIN GABRIEL de CLIEU

His personal affairs calling him to France, de Clieu conceived the idea of utilizing the return voyage to introduce coffee cultivation into Martinique. His first difficulty lay in obtaining several of the plants then being cultivated in Paris, a difficulty



CAPTAIN DE CHIU SHARES HIS DRINKING WATER WITH THE
COFFEE PLANT HE IS CARRYING TO MARTINIQUE

at last overcome through the instrumentality of M. de Chirac, royal physician, or, according to a letter written by de Clieu himself, through the kindly offices of a lady of quality to whom de Chirac could give no refusal. The plants selected were kept at Rochefort by M. Bégon, commissary of the department, until the departure of de Clieu for Martinique. Concerning the exact date of de Clieu's arrival at Martinique with the coffee plant, or plants, there is much conflict of opinion. Some authorities give the date as 1720, others 1725. Jardin suggests that the discrepancy in dates may arise from de Clieu, with praiseworthy perseverance, having made the voyage twice. The first time, according to Jardin, the plants perished; but the second time de Clieu had planted the seeds when leaving France and these survived, "due, they say, to his having given of his scanty ration of water to moisten them."¹

No reference to a preceding voyage, however, is made by de Clieu in his own account, given in a letter written to the *Année Littéraire* in 1774.² There is also a difference of opinion as to whether de Clieu arrived with one or three plants. He himself says "one" in the above-mentioned letter.

According to the most trustworthy data, de Clieu embarked at Nantes, 1725. He had installed his precious plant in a box covered with a glass frame in order to absorb the rays of the sun and thus better to retain the stored-up heat for cloudy days. Among the passengers one man, envious of the young officer, did all in his power to wrest from him the glory of success. Fortunately his distasteful attempt failed of its intended effect.

"It is useless," writes de Clieu in his letter to the *Année Littéraire*, "to recount in detail the infinite care that I was obliged to bestow upon this delicate plant during a long voyage, and the difficulties I had in saving it from the hands of a man who, basely jealous of the joy I was about to taste through being of service to my country, and being unable to get this coffee plant away from me, tore off a branch."

¹ Jardin, Éclestean. *Le Cafésier et le Café*. Paris, 1895 (p. 102).

² *Année Littéraire*. Paris, 1774 (vol. vi: p. 217).

The vessel carrying de Clieu was a merchantman, and many were the trials that beset passengers and crew. Narrowly escaping capture by a corsair of Tunis, menaced by a violent tempest that threatened to annihilate them, they finally encountered a calm that proved more appalling than either. The supply of drinking water was well nigh exhausted, and what was left was rationed for the remainder of the voyage.

"Water was lacking to such an extent," says de Clieu, "that for more than a month I was obliged to share the scanty ration of it assigned to me with this my coffee plant upon which my happiest hopes were founded and which was the source of my delight. It needed such succor the more in that it was extremely backward, being no larger than the slip of a pink." Many stories have been written and verses sung recording and glorifying this generous sacrifice that has given luster to the name of de Clieu.

Arrived in Martinique, de Clieu planted his precious slip on his estate in Précheur, one of the cantons of the island; where, says Raynal, "it multiplied with extraordinary rapidity and success." From the seedlings of this plant came most of the coffee trees of the Antilles. The first harvest was gathered in 1726.

De Clieu himself describes his arrival as follows:

Arriving at home my first care was to set out my plant with great attention in the part of my garden most favorable to its growth. Although keeping it in view, I feared many times that it would be taken from me; and I was at last obliged to surround it with thorn bushes and to establish a guard about it until it arrived at maturity . . . this precious plant which had become still more dear to me for the dangers it had run and the cares it had cost me.

Thus the little stranger thrived in a distant land, guarded day and night by faithful slaves. So tiny a plant to produce in the end all the rich estates of the West India islands and the regions bordering on the Gulf of Mexico! What luxuries, what future comforts and delights, resulted from this one small talent confided to the care of a man of rare vision and fine intellectual sympathy, fired by the spirit of real love for his fellows! There is no instance in the history of the French people of a good deed done by stealth being of greater service to humanity.

COFFEE IN MARTINIQUE

De Clieu thus describes the events that followed fast upon the introduction of coffee into Martinique, with particular reference to the earthquake of 1727:

Success exceeded my hopes. I gathered about two pounds of seed which I distributed among all those whom I thought most capable of giving the plants the care necessary to their prosperity.

The first harvest was very abundant; with the second it was possible to extend the cultivation prodigiously, but what favored multiplication, most singularly, was the fact that two years afterward all the cocoa trees of the country, which were the resource and occupation of the people, were uprooted and totally destroyed by horrible tempests accompanied by an inundation which submerged all the land where these trees were planted, land which was at once made into coffee plantations by the natives. These did marvelously and enabled us to send plants to Santo Domingo, Guadeloupe, and other adjacent islands, where since that time they have been cultivated with the greatest success.

By 1777 there were 18,791,680 coffee trees in Martinique.

SKETCH OF CAPTAIN *de CLIEU*

De Clieu was born in Angleteville-sur-Saane, Seine-Inferieure (Normandy), in 1686 or 1688. In 1705 he was a ship's ensign; in 1718 he became a chevalier of St. Louis; in 1720 he was made a captain of infantry; in 1726, a major of infantry; in 1733 he was a ship's lieutenant; in 1737 he became governor of Guadeloupe; in 1746 he was a ship's captain; in 1750 he was made honorary commander of the order of St. Louis; in 1752 he retired with a pension of 6000 francs; in 1753 he re-entered the naval service; in 1760 he again retired with a pension of 2000 francs.

In 1746 de Clieu having returned to France, was presented to Louis XV by the minister of marine, Rouille de Jour, as "a distinguished officer to whom the colonies, as well as France itself, and commerce generally, are indebted for the cultivation of coffee."

Reports to the king in 1752 and 1759 recall his having carried the first coffee plant to Martinique, and that he had ever been distinguished for his zeal and disinterestedness. In the *Mercure de France*, December, 1774, was the following death notice:

Gabriel d'Erchigny de Clieu, former Ship's Captain and Honorary Commander of the Royal and Military Order of Saint Louis, died in Paris on the 30th of November in the 88th year of his age.

A notice of his death appeared also in the *Gazette de France*

for December 5, 1774, a rare honor in both cases; and it has been said that at this time his praise was again on every lip.

One French historian, Sidney Daney, records that de Clieu died in poverty at St. Pierre at the age of 97; but this must be an error, although it does not anywhere appear that at his death he was possessed of much, if any, means. Daney says:

This generous man received as his sole recompense for a noble deed the satisfaction of seeing this plant for whose preservation he had shown such devotion, prosper throughout the Antilles. The illustrious de Clieu is among those to whom Martinique owes a brilliant reparation.¹

Daney tells also that in 1804 there was a movement in Martinique to erect a monument upon the spot where de Clieu planted his first coffee plant, but that the undertaking came to naught.

Pardon, in his *La Martinique*, says:

Honor to this brave man! He has deserved it from the people of two hemispheres. His name is worthy of a place beside that of Parmentier who carried to France the potato of Canada. These two men have rendered immense service to humanity, and their memory should never be forgotten—yet alas! Are they even remembered?

Tussac, in his *Flora de las Antillas*, writing of de Clieu, says, "Though no monument be erected to this beneficent traveler, yet his name should remain engraved in the heart of every colonist."

In 1774 the *Année Littéraire* published a long poem in de Clieu's honor. In the feuilleton of the *Gazette de France*, April 12, 1816, we read that M. Donns, a wealthy Hollander, and a coffee connoisseur, sought to honor de Clieu by having painted upon a porcelain service all the details of his voyage and its happy results. "I have seen the cups," says the writer, who gives many details and the Latin inscription.

That singer of navigation, Esmenard, has pictured de Clieu's devotion in the following lines:

Forget not how de Clieu with his light vessel's sail,
Brought distant Moka's gift—that timid plant and frail.
The waves fell suddenly, young zephyrs breathed no more,
Beneath fierce Cancer's fires behold the fountain store,
Exhausted, fails; while now inexorable need
Makes her unpitied law—with measured dole obeyed.
Now each soul fears to prove Tantalus torment first.

¹ Daney, Sidney. *Histoire de la Martinique*. Fort Royal, 1846.

De Clieu alone defies: While still that fatal thirst.
Fierce, stifling, day by day his noble strength devours,
And still a heaven of brass inflames the burning hours.
With that refreshing draught his life he will not cheer;
But drop by drop revives the plant he holds more dear.
Already as in dreams, he sees great branches grow,
One look at his dear plant assuages all his woe.

The only memorial to de Clieu in Martinique is the botanical garden at Fort de France, which was opened in 1918 and dedicated to de Clieu, "whose memory has been too long left in oblivion."¹

COFFEE COMES TO HAITI AND SANTO DOMINGO

In 1715 coffee cultivation was first introduced into Haiti and Santo Domingo. Later came hardier plants from Martinique. In 1715-17 the French Company of the Indies introduced the cultivation of the plant into the Isle of Bourbon, now Reunion, by a ship captain named Dufougeret-Grenier from St. Malo. It did so well that nine years later the island began to export coffee.

The Dutch brought the cultivation of coffee to Surinam in 1718.

COFFEE COMES TO BRAZIL

It has never been clearly determined when and how coffee first reached Brazil, but the date of its introduction is celebrated as 1727, and the story most generally accepted concerns the Portuguese Captain-Lieutenant of the Coast Guard, Francisco de Mallo Palheta, and his courtesy visit to the Governor of Cayenne, French Guiana. The Captain, greatly pleased with the new drink, coffee, which was served to him at court, was able by ingratiating himself with the Governor's lady, to obtain seeds of the coffee plant in spite of strict orders that no coffee "capable of growing" should leave the country. Before leaving, Palheta had obtained more than 1,000 seeds and five living plants, and with these he returned to the Portuguese colony of Pará on the Amazon River, in May, 1727. This version of coffee's entry into Brazil seems to be the true one, since it is based upon a document found in the public records of Pará.

¹ *Inauguration du Jardin Desclieux*. Fort de France, 1918.

Cultivation followed on a small scale in Pará and spread further south to the neighboring province of Maranhão. Under date of August 8, 1752, is found its first official mention in a royal decree, where in it was recommended to the Governors of Pará and Maranhão that the cultivation of cinnamon and coffee be intensified. In that year, too, is the first recorded exportation of coffee from Pará as a sample. Sixteen years later the Senate and House of Representatives of Pará reported to the Government the existence of some 17,000 trees in the province, and in 1765 there had already entered the port of Lisbon 5,000 arrobas (1 arroba = 32.38 lbs.) of coffee from Pará.

Forty-three years after its introduction in the tropical north, or about 1770, coffee arrived in Rio de Janeiro. Advocate João Alberto Castello Branco, having been transferred from Maranhão to be Chancellor of Relations at Rio de Janeiro, is said to have brought with him two plants which were nurtured at the Convent of the Barbadines in the Rua dos Barbonos, today Evaristo de Veiga. These are regarded by many as the progenitors of the great plantations of Rio, Minas, and São Paulo.

Another creditable account has it that a Belgian monk, Moltke, presented the first seeds in 1774 to the Convent of Capuchins in Rio. Certain it is that the pilgrim plants were tended and nurtured by monks and friars, and that the Bishop of Rio de Janeiro, Joaquim Bruno, encouraged their propagation and the study of the botany of the plant among the religious communities. Coffee began to emerge from the stage of a garden or ornamental shrub when the Marquis de Lavradio at Rio heard of its commercial importance in Cuba, and gave encouragement to its propagation outside of the monasteries. He furnished seeds to John Hopman, an English merchant, who planted them in the garden of his estate, producing not only sufficient for the use of his family but a small surplus which he sent to Lisbon in 1791. Shortly thereafter Father Antonio Lopes da Fonseca, who cultivated a small fazenda, "Mendanha," on Campo Grande, supplied seeds and shoots to ecclesiastics possessing estates on the road to Minas, and which gave rise to the plantations at Rezende and Arcias. This was the beginning of commercial coffee cultivation in Brazil.

The Bishop of Río encouraged the extension of coffee cultivation not only in Rio but in Minas, Espírito Santo, and São Paulo.

CULTIVATION ELSEWHERE IN THE AMERICAS

The English brought the plant to Jamaica in 1750. In 1740 Spanish missionaries introduced coffee cultivation into the Philippines from Java. In 1748 Don José Antonio Gelabert introduced coffee into Cuba, bringing the seed from Santo Domingo. In 1750, the Dutch extended the cultivation of the plant to the Celebes. Coffee was introduced into Guatemala about 1750-60. Puerto Rico began the cultivation of coffee about 1755. The Spanish voyager, Don Francisco Xavier Navarro, is credited with the introduction of coffee into Costa Rica from Cuba in 1779. In Venezuela the industry was started near Caracas by a priest, José Antonio Mohedano, with seed brought from Martinique in 1784.

Coffee cultivation in Mexico began in 1790, the seed being brought from the West Indies. Coffee was introduced into Colombia, by way of the Venezuelan border from the French Antilles, sometime in the latter half of the 18th century. In 1817 Don Juan Antonio Gomez instituted intensive cultivation in the State of Vera Cruz. In 1825 the cultivation of the plant was begun in the Hawaiian Islands with seeds from Rio de Janeiro. As previously noted, the English began to cultivate coffee in India in 1840. In 1840 coffee cultivation was begun in El Salvador with plants brought from Cuba. In 1878 the English began the propagation of coffee in British Central Africa, but it was not until 1901 that coffee cultivation was introduced into British East Africa from Reunion. In 1887 the French introduced the plant into Tonkin, Indo-China. Coffee growing in Queensland, introduced in 1896, has been successful in a small way.

Several attempts have been made to propagate the coffee plant in the southern United States, but without success. It is believed, however, that the topographic and climatic conditions in southern California are favorable for its cultivation; but labor presents a difficult problem.



LEGENDARY DISCOVERY OF THE COFFEE DRINK; KALDI AND HIS DANCING GOATS

From a drawing by a modern French artist

The Early History of Coffee-Drinking

The legends of Kaldi and his dancing goats and of Omar and the marvelous coffee bird.—Introduction of the beverage into the Near East.—Persecutions and intolerances.

THE coffee drink had its rise in the classical period of Arabian medicine, which dates from Rhazes (Abu Bakr Muhammad ibn Zakariya El Razi) who followed the doctrines of Galen and sat at the feet of Hippocrates. Rhazes (A.D. 850-922) was the first to treat medicine in an encyclopedic manner, and, according to some authorities, the first writer to mention coffee. He assumed the poetical name of Razi because he was a native of the city of Raj in Persian Iraq. He was a great philosopher and astronomer, and at one time was superintendent of the hospital at Bagdad. He wrote many learned books on medicine and surgery, but his principal work is *Al-Haiwi*, or *The Continent*, a collection of everything relating to the cure of disease from Galen to his own time.

EARLY REFERENCES TO COFFEE DRINKING

Philippe Sylvestre Dufour (1622-87), a French coffee merchant, philosopher, and writer, in an accurate and finished treatise on coffee, tells us that the first writer to mention the properties of the coffee bean, under the name of *bunchum*, was this same Rhazes, "in the ninth century after the birth of our Saviour":¹ from which (if true) it would appear that coffee has been known for upwards of 1,000 years.

Dufour, in a later edition of his work, is inclined to admit

¹ Dufour, Philippe Sylvestre. *Traité Nouveau et Curieux du Café, du Thé, et du Chocolat*, Lyons, 1684. (Title page has *Traitez*; elsewhere, *Traités*.)

that *bunchum* may have been a root and not coffee, after all; however, he is careful to add that there is no doubt that the Arabs knew coffee as far back as the year 800. Other, more modern authorities, place it as early as the sixth century.

Wiji Kawih is mentioned in a Kavi (Javan) inscription A.D. 856; and it is thought that the "bean broth" in David Tapperi's list of Javanese beverages (1667-82) may have been coffee.

While the true origin of coffee drinking may be forever hidden among the mysteries of the purple East, shrouded as it is in legend and fable, scholars have marshaled sufficient facts to prove that the beverage was known in Ethiopia "from time immemorial," and there is much to add verisimilitude to Dufour's narrative. This first coffee merchant-prince, skilled in languages and polite learning, considered that his character as a merchant was not inconsistent with that of an author; and he even went so far as to say there were some things (for instance, coffee) on which a merchant could be better informed than a philosopher.

Granting that by *bunchum* Rhazes meant coffee, the plant and the drink must have been known to his immediate followers; and this, indeed, seems to be indicated by similiar references in the writings of Avicenna (Ibn Sina), the Mohammedan physican and philosopher, who lived from A.D. 980 to 1037.

Rhazes, in the quaint language of Dufour, assures us that "*bunchum* (coffee) is hot and dry and very good for the stomach." Avicenna explains the medicinal properties and uses of the coffee bean (*bun* or *bunn*), which he calls *bunchum*, as follows:

As to the choice thereof, that of a lemon color, light, and of a good smell, is the best: the white and the heavy is naught. It is hot and dry in the first degree, and, according to others, cold in the first degree. It fortifies the members, it cleans the skin, and dries up the humidities that are under it, and gives an excellent smell to all the body.

The early Arabians called the bean and the tree that bore it, *bunn*; the drink, *bunchum*. A Galland¹ (1646-1715), the French Orientalist who first analyzed and translated from the Arabian the Abd-al-Kadir manuscript², the oldest document

¹ Galland, Antoine, *Lettre sur l'Origine et le Progres du Cafe*, Paris, 1699.

² The Abd-al-Kadir manuscript is described in chapter VIII.

extant telling of the origin of coffee, observes that Avicenna speaks of the *bunn*, or coffee; as do also Prospero Alpini and Veslingius (Vesling). Bengiazlah, another great physician, contemporary with Avicenna, likewise mentions coffee; by which, says Galland, one may see that we are indebted to physicians for the discovery of coffee, as well as of sugar, tea, and chocolate.

Rauwolf (d. 1596), German physician and botanist, and the first European to mention coffee, became acquainted with the beverage in Aleppo in 1575. Telling how the drink was prepared by the Turks, he says:

In this same water they take a fruit called *Bunnu*, which, in its bigness, shape, and color is almost like unto a bayberry with two thin shells surrounded, which, as they informed me, are brought from the *Indies*: but as these in themselves are, and have within them, two yellowish grains in two distinct cells, and besides, being they agree in their virtue, figure, looks, and name with the *Bunchum* of Avicenna and *Bunca* of *Rasis ad Almans* exactly: therefore I take them to be the same.¹

Dulour concludes that the coffee beans of commerce are the same as the *bunchum* (*bunn*) described by Avicenna and the *bunca* (*bunchum*) of Rhazes. In this he agrees, almost word for word, with Rauwolf, indicating no change in opinion among the learned in a hundred years.

Christopher Campen thinks Hippocrates, father of medicine, knew and administered coffee.

Edward Forbes Robinson, who wrote so entertainingly on the early history of coffee-houses in England, commenting upon the early adoption of coffee into materia medica, charges that it was a mistake on the part of the Arab physicians, and that it originated the prejudice that caused coffee to be regarded as a powerful drug instead of as a simple and refreshing beverage.

COFFEE AND NEPENTHE

In early Grecian and Roman writings no mention is made of either the coffee plant or the beverage made from the berries. Pierre (Pietro) Della Valle² (1586-1652), however, maintains that the *nepenthe*, which Homer says Helen brought with her out

¹Rauwolf, Leonhard. *Eigentliche beschreibung der Rasis so er vor diser zeit gegen auffgang inn die morgenlaender vilbracht*. Lauwigen, 1582-83.

²Della Valle, Pierre (Pietro). *De Constantinople a Bombay*. *Lettres*. 1615 (vol. I. p. 90).



OMAR AND THE MARVELOUS COFFEE BIRD

of Egypt, and which she employed as surcease for sorrow, was nothing else but coffee mixed with wine.¹ This is disputed by M. Petit, a well-known physician of Paris, who died in 1687. Several later British authors, among them, Sandys, the poet; Burton; and Sir Henry Blount, have suggested the probability of coffee being the "black broth" of the Lacedaemonians.

George Paschius, in his Latin treatise of the *New Discoveries Made since the Time of the Ancients*, printed at Leipsic in 1700, says he believes that coffee was meant by the five measures of parched corn included among the presents Abigail made to David to appease his wrath, as recorded in the *Bible*, 1 Samuel, xxv, 18. The *Vulgate* translates the Hebrew words *sein kali* into *sata polentea*, which signify wheat, roasted, or dried by fire.

Pierre Etienne Louis Dumant, the Swiss Protestant minister and author, is of the opinion that coffee (and not lentils, as others have supposed) was the red pottage for which Esau sold his birth-right; also that the parched grain that Boaz ordered to be given Ruth was undoubtedly roasted coffee berries.

Dufour mentions as a possible objection against coffee that "the use and eating of beans were heretofore forbidden by Pythagoras," but intimates that the coffee bean of Arabia is something different.

Scheuzer in his *Physique Sacree*, says "the Turks and the Arabs make with the coffee bean a beverage which bears the same name, and many persons use as a substitute the flour of roasted barley."² From this we learn that the coffee substitute is almost as old as coffee itself.

SOME EARLY LEGENDS

After medicine, the church. There are several Mohammedan legends that have persisted through the centuries, claiming for "the faithful" the honor and glory of the first use of coffee as a beverage. One of these relates how Sheik Omar, a doctor-priest and a disciple of Sheik Schadheli, the patron saint and legendary

¹ "She mingled with the wine the wondrous juice of a plant which banishes sadness and wrath from the heart and brings with it forgetfulness of every woe."

² Scheuzer, J. J. *Physique Sacree, ou Histoire Naturelle de la Bible*. Amsterdam, 1732, 1737.

founder of Mocha, quite by chance discovered coffee as a beverage at Ousab in Arabia in 1258. In exile and facing starvation, Omar observed a bird of marvelous plumage come to rest in a tree, where it sang a song of incomparable harmony. When he reached for it he found on the tree only flowers and fruit. Omar filled his pockets with the fruit and went back to his cave. There, as he was preparing to boil a few herbs for his dinner, the idea came to him of substituting for this sad soup some of the harvested fruit. From it he obtained a savory and perfumed drink: *it was coffee!*

Next he prescribed the drink for those of his former patients who came to visit him, and these carried back such stories of benefits received that Omar was invited to return in triumph to Mocha, where a monastery was built in his honor and he himself was made a saint.

Another legend ascribes the discovery of the drink to Kaldi, an Arabian herdsman in Ethiopia, who complained to the abbot of a neighboring monastery that the goats confined to his care became strangely frolicsome after eating the berries of wild shrubs found near their feeding ground. The abbot tried the berries on himself, and, being astonished at their exhilarating effects, experimented by boiling them in water and ordering the decoction served to his monks, who too often fell asleep over their nightly religious ceremonies. Thereafter the monks found no difficulty in keeping awake.

The abbé Massieu in his poem *Carmen Caffaeum*, thus celebrates the event:

The monks each in turn, as the evening draws near,
 Drink 'round the great cauldron—a circle of cheer!
 And the dawn in amaze, revisiting that shore,
 On idle beds of ease surprised them nevermore!

According to the legend, the news of the "wakeful monastery" spread rapidly, and the magical berry soon "came to be in request throughout the whole kingdom; and in progress of time other nations and provinces of the East fell into the use of it."

EARLY PREPARATION OF THE DRINK

In those early days it appears that the drink was prepared in two ways: one in which the decoction was made from the hull

and the pulp surrounding the bean, and the other from the bean itself. The roasting process came later and is an improvement generally credited to the Persians. There is evidence that the early Mohammedan churchmen were seeking a substitute for the wine forbidden to them by the Koran, when they discovered coffee. The word for coffee in Arabic, *qahwah*, is the same as one of those used for wine; and later on, when coffee drinking grew so popular as to threaten the very life of the church itself, this similarity was seized upon by the church-leaders to support their contention that the prohibition against wine applied also to coffee.

La Roque, writing in 1715, says that the Arabian word *cahouah* signified at first only wine; but later was turned into a generic term applied to all kinds of drink. "So there were really three sorts of coffee; namely, wine, including all intoxicating liquors; the drink made with the shells, or cods, of the coffee bean; and that made from the bean itself."¹

Originally, then, the coffee drink may have been a kind of wine made from the coffee fruit. In the coffee countries even today the natives are very fond, and eat freely, of the ripe coffee cherries, voiding the seeds. The pulp surrounding the coffee seeds (beans) is pleasant to taste, has a sweetish, aromatic flavor, and quickly ferments when allowed to stand.

Still another tradition—was the wish father to the thought?—tells how the coffee drink was revealed to Mohammed himself by the Angel Gabriel. Coffee's partisans found satisfaction in a passage in the *Koran* which, they said, foretold its adoption by the followers of the Prophet:

They shall be given to drink an excellent wine, sealed; its seal is that of the musk.

The most diligent research does not carry a knowledge of coffee back beyond the time of Rhazes, two hundred years after Mohammed; so there is little more than speculation or conjecture to support the theory that it was known to the ancients, in Bible times or in the days of The Praised One. Our knowledge of tea goes back to the early centuries of the Christian era. We know also that tea was intensively cultivated and taxed under the T'ang

¹ La Roque, Jean *Voyage dans l'Arabie Heureuse, de 1708 à 1715, et Traité Historique du Café*. Paris, 1715. (pp. 247, 251.)

dynasty in China, A.D. 795, and that Arab traders knew of it in the following century.

THE GEMALEDDIN STORY

About 1454 Sheik Gemaleddin Abou Muhammad Bensaid, mufti of Aden, surnamed Aldhabhani, from Dhabhan, a small town where he was born, became acquainted with the virtues of coffee on a journey into Ethiopia. Upon his return to Aden, his health became impaired; and remembering the coffee he had seen his countrymen drinking in Ethiopia, he sent for some in the hope of finding relief. He not only recovered from his illness; but, because of its sleep-dispelling qualities, he sanctioned the use of the drink among the dervishes "that they might spend the night in prayers or other religious exercises with more attention and presence of mind."¹

It is altogether probable that the coffee drink was known in Aden before the time of Sheik Gemaleddin; but the endorsement of the very learned imam, whom science and religion had already made famous, was sufficient to start a vogue for the beverage that spread throughout Yemen, and thence to the far corners of the world. We read in the Arabian manuscript at the Bibliothèque Nationale that lawyers, students, as well as travelers who journeyed at night, artisans, and others, who worked at night, to escape the heat of the day, took to drinking coffee; and even left off another drink, then becoming popular, made from the leaves of a plant called *khat* or *cat* (*catha edulis*).

Sheik Gemaleddin was assisted in his work of spreading the gospel of this first propaganda for coffee by one Muhammed Alhadrami, a physician of great reputation, born in Hadramaut, Arabia Felix.

A recently unearthed and little known version of coffee's origin shows how features of both the Omar tradition and the Gemaleddin story may be combined by a professional Occidental tale-writer:

¹ Scheuzer, J. J. *Physique Sacrée, ou Histoire Naturelle de la Bible*. Amsterdam, 1752, 1757.

THE EARLY HISTORY OF COFFEE DRINKING

Toward the middle of the fifteenth century, a poor Arab was traveling in Abyssinia. Finding himself weak and weary, he stopped near a grove. For fuel wherewith to cook his rice, he cut down a tree that happened to be covered with dried berries. His meal being cooked and eaten, the traveler discovered that these half-burnt berries were fragrant. He collected a number of them and, on crushing them with a stone, found that the aroma was increased to a great extent. While wondering at this, he accidentally let the substance fall into an earthen vessel that contained his scanty supply of water.

A miracle! The almost putrid water was purified. He brought it to his lips; it was fresh and agreeable; and after a short rest the traveler so far recovered his strength and energy as to be able to resume his journey. The lucky Arab gathered as many berries as he could, and having arrived at Aden, informed the mufti of his discovery. That worthy was an inveterate opium-smoker, who had been suffering for years from the influence of the poisonous drug. He tried an infusion of the roasted berries, and was so delighted at the recovery of his former vigor that in gratitude to the tree he called it *cahuha* which in Arabic signifies "force."¹

RELIGIOUS ASSOCIATIONS

Galland, in his analysis of the Arabian manuscript that has furnished us with the most trustworthy account of the origin of coffee, criticizes Antoine Faustus Nairon, Maronite professor of Oriental languages at Rome, who was the author of the first printed treatise on coffee only, for accepting the legends relating to Omar and the Abyssinian goatherd. He says they are unworthy of belief as facts of history, although he is careful to add that there is some truth in the story of the discovery of coffee by the Abyssinian goats and the abbot who prescribed the use of the berries for his monks, "the Eastern Christians being willing to have the honor of the invention of coffee, for the abbot, or prior, of the convent and his companions are only the mufti Gemaleddin and Muhammid Alhadrami, and the monks are the dervishes."

Amid all these details, Jardin reaches the conclusion that it is to chance we must attribute the knowledge of the properties of coffee, and that the coffee tree was transported from its native land to Yemen, as far as Mecca, and possibly into Persia, before being carried into Egypt.

Coffee, being thus favorably introduced into Aden, it has continued there ever since, without interruption. By degrees the cul-

¹ *Harper's Weekly*, New York, 1911. (Jan. 21.)

tivation of the plant and the use of the beverage passed into many neighboring places. Toward the close of the fifteenth century (1470-1500) it reached Mecca and Medina, where it was introduced, as at Aden, by the dervishes, and for the same religious purpose. About 1510 it reached Grand Cairo in Egypt, where the dervishes from Yemen, living in a district by themselves, drank coffee on the nights they intended to spend in religious devotion. They kept it in a large red earthen vessel, each in turn receiving it, respectfully, from their superior, in a small bowl, which he dipped into the jar, in the meantime chanting their prayers, the burden of which was always: "There is no God but one God, the true King, whose power is not to be disputed."

After the dervishes, the bowl was passed to lay members of the congregation. In this way coffee came to be so associated with the act of worship that "they never performed a religious ceremony in public and never observed any solemn festival without taking coffee."

Meanwhile, the inhabitants of Mecca became so fond of the beverage that, disregarding its religious associations, they made of it a secular drink to be sipped publicly in *kaveh kanes*, the first coffee houses. Here the idle congregated to drink coffee, to play chess and other games, to discuss the news of the day, and to amuse themselves with singing, dancing, and music, contrary to the manners of the rigid Mohammedans, who were very properly scandalized by such performances. In Medina and in Cairo, too, coffee became as common a drink as in Mecca and Aden.

THE FIRST COFFEE PERSECUTION

At length the pious Mohammedans began to disapprove of the use of coffee among the people. For one thing, it made common one of the best psychology-adjuncts of their religion; also, the joy of life that it helped to liberate among those who frequented coffee houses, precipitated social, political, and religious arguments; and these frequently developed into disturbances. Dissensions arose even among the churchmen themselves. They divided into camps for and against coffee. The law of the Prophet on the subject of wine was variously construed as applying to coffee.

About this time (1511) Kair Bey was governor of Mecca for the sultan of Egypt. He appears to have been a strict disciplinarian, but lamentably ignorant of the actual conditions obtaining among his people. As he was leaving the mosque one evening after prayers, he was offended by seeing in a corner a company of coffee drinkers who were preparing to pass the night in prayer. His first thought was that they were drinking wine; and great was his astonishment when he learned what the liquor really was and how common was its use throughout the city. Further investigation convinced him that indulgence in this exhilarating drink must incline men and women to extravagances prohibited by law, and so he determined to suppress it. First he drove the coffee drinkers out of the mosque.

The next day, he called a council of officers of justice, lawyers, physicians, priests, and leading citizens, to whom he declared what he had seen the evening before at the mosque; and, "being resolved to put a stop to the coffee-house abuses, he sought their advice upon the subject." The chief count in the indictment was that "in these places men and women met and played tambourines, violins, and other musical instruments. There were also people who played chess, *mankala*, and other similar games, for money; and there were many other things done contrary to our sacred law—may God keep it from all corruption until the day when we shall all appear before him."¹

The lawyers agreed that the coffee houses needed reforming; but as to the drink itself, inquiry should be made as to whether it was in any way harmful to mind or body; for if not, it might not be sufficient to close the places that sold it. It was suggested that the opinion of the physicians be sought.

Two brothers, Persian physicians named Hakimani, and reputed the best in Mecca, were summoned, although we are told they knew more about logic than they did about physic. One of them came into the council fully prejudiced, as he had already written a book against coffee, and filled with concern for his profession, being fearful lest the common use of the new drink would

¹ de Sacy, Baron Antoine Isaac Silvestre: *Chrestomathie Arabe*, Paris, 1806. (vol. ii: p. 224.)

make serious inroads on the practice of medicine. His brother joined with him in assuring the assembly that the plant *bunn*, from which coffee was made, was "cold and dry" and so unwholesome. When another physician present reminded them that Bengiazlah, the ancient and respected contemporary of Avicenna, taught that it was "hot and dry," they made arbitrary answer that Bengiazlah had in mind another plant of the same name, and that anyhow, it was not material; for, if the coffee drink disposed people to things forbidden by religion, the safest course for Mohammedans was to look upon it as unlawful.

The friends of coffee were covered with confusion. Only the mufti spoke out in the meeting in its favor. Others, carried away by prejudice or misguided zeal, affirmed that coffee clouded their senses. One man arose and said it intoxicated like wine; which made every one laugh, since he could hardly have been a judge of this if he had not drunk wine, which is forbidden by the Mohammedan religion. Upon being asked whether he had ever drunk any, he was so imprudent as to admit that he had, thereby condemning himself out of his own mouth to the bastinado.

The mufti of Aden, being both an officer of the court and a divine, undertook, with some heat, a defense of coffee; but he was clearly in an unpopular minority. He was rewarded with the reproaches and affronts of the religious zealots.

So the governor had his way, and coffee was solemnly condemned as a thing forbidden by the law; and a presentment was drawn up, signed by a majority of those present, and dispatched post-haste by the governor to his royal master, the sultan, at Cairo. At the same time, the governor published an edict forbidding the sale of coffee in public or private. The officers of justice caused all the coffee houses in Mecca to be shut, and ordered all the coffee found there, or in the merchants' warehouses, to be burned.

COFFEE "SPEAK EASIES"

Naturally enough, being an unpopular edict, there were many evasions, and much coffee drinking took place behind closed doors. Some of the friends of coffee were outspoken in their opposition to the order, being convinced that the assembly had rendered a

judgment not in accordance with the facts, and above all, contrary to the opinion of the multi who, in every Arab community, is looked up to as the interpreter, or expounder, of the law. One man, caught in the act of disobedience, besides being severely punished, was also led through the most public streets of the city seated on an ass.

However, the triumph of the enemies of coffee was short-lived; for not only did the sultan of Cairo disapprove the "indiscreet zeal" of the governor of Mecca, and order the edict revoked; but he read him a severe lesson on the subject. How dared he condemn a thing approved at Cairo, the capital of his kingdom, where there were physicians whose opinions carried more weight than those of Mecca, and who had found nothing against the law in the use of coffee? The best things might be abused, added the sultan, even the sacred waters of Zamzam, but this was no reason for an absolute prohibition. The fountain, or well, of Zamzam, according to the Mohammedan teaching, is the same which God caused to spring up in the desert to comfort Hagar and Ishmael when Abraham banished them. It is in the enclosure of the temple at Mecca; and the Mohammedans drink of it with much show of devotion, ascribing great virtues to it.

It is not recorded whether the misguided governor was shocked at this seeming profanity; but it is known that he hastened to obey the orders of his lord and master. The prohibition was recalled, and thereafter he employed his authority only to preserve order in the coffee houses. The friends of coffee, and the lovers of poetic justice, found satisfaction in the governor's subsequent fate. He was exposed as "an extortioner and a public robber," and "tortured to death," his brother killing himself to avoid the same fate. The two Persian physicians who had played so mean a part in the first coffee persecution, likewise came to an unhappy end. Being discredited in Mecca they fled to Cairo, where in an unguarded moment, having cursed the person of Selim I, emperor of the Turks, who had conquered Egypt, they were executed by his order.

Coffee, being thus re-established at Mecca, met with no opposition until 1524, when, because of renewed disorders, the kadi of the town closed the coffee houses, but did not seek to interfere with

coffee drinking at home and in private. His successor, however, re-licensed them; and, continuing on their good behavior since then, they have not been disturbed.

In 1542 a ripple was caused by an order issued by Soliman the Great, forbidding the use of coffee; but no one took it seriously, especially as it soon became known that the order had been obtained "by surprise" and at the desire of only one of the court ladies "a little too nice in this point."

One of the most interesting facts in the history of the coffee drink is that wherever it has been introduced it has spelled revolution. It has been the world's most radical drink in that its function has always been to make people think. And when the people began to think, they became dangerous to tyrants and to foes of liberty of thought and action. Sometimes the people became intoxicated with their new found ideas and, mistaking liberty for license, they ran amok, calling down upon their heads persecutions and many petty intolerances. So history repeated itself in Cairo, twenty-three years after the first Mecca persecution.

COFFEE'S SECOND RELIGIOUS PERSECUTION

Selim I, after conquering Egypt, had brought coffee to Constantinople in 1517. The drink continued its progress through Syria, and was received in Damascus about 1550, and in Aleppo about 1552, without opposition. Several coffee houses of Damascus attained wide fame, among them the Café of the Roses, and the Café of the Gate of Salvation.

Coffee's increasing popularity and, perhaps, the realization that the continued spread of the beverage might lessen the demand for his services, caused a physician of Cairo, about 1525, to propound to his fellows this question:

What is your opinion concerning the liquor called coffee which is drank in company, as being reckoned in the number of those we have free leave to make use of, notwithstanding it is the cause of no small disorders, that it flies up into the head and is very pernicious to health? Is it permitted or forbidden?

At the end he was careful to add, as his own opinion—and without prejudice?—that coffee was unlawful. To the credit of the physicians of Cairo as a class, it should be recorded that they looked with unsympathetic eyes upon this attempt on the part of

one of their number to stir up trouble for a valuable adjunct to their materia medica, and so the effort died a-borning.

If the physicians were disposed to do nothing to stop coffee's progress, not so the preachers. As places of resort, the coffee houses exercised an appeal that proved stronger to the popular mind than that of the temples of worship. This to men of sound religious training was intolerable. The feeling against coffee smouldered for a time, but in 1554 it broke out afresh. In that year a fiery preacher in one of Cairo's mosques so played upon the emotions of his congregation with a preachment against coffee, claiming that it was against the law and that those who drank it were not true Mohammedans, that upon leaving the building a large number of his hearers, enraged, threw themselves into the first coffee house they found in their way, burned the coffee pots and dishes, and maltreated all the persons they found there.

Public opinion was immediately aroused and the city was divided into two parties, one maintaining that coffee was against the law of Mohammed, and the other taking the contrary view. And then arose a Solomon in the person of the chief justice, who summoned into his presence the learned physicians for consultation. Again the medical profession stood by its guns. The medical men pointed out to the chief justice that the question had already been decided by their predecessors on the side of coffee, and that the time had come to put some check "on the furious zeal of the bigots" and the "indiscretions of ignorant preachers." Whereupon, the wise judge caused coffee to be served to the whole company and drank some himself. By this act he "re-united the contending parties, and brought coffee into greater esteem than ever."

COFFEE IN CONSTANTINOPLE

The story of the introduction of coffee into Constantinople shows that it experienced much the same vicissitudes that marked its advent at Mecca and Cairo. There were the same disturbances, the same unreasoning religious superstition, the same political hatreds, the same stupid interference by the civil authorities; and yet, in spite of it all, coffee attained new honors and new fame.



CHARACTERISTIC SCENE IN A TURKISH COFFEE HOUSE OF THE SEVENTEENTH CENTURY

The Oriental coffee house reached its supreme development in Constantinople.

Although coffee had been known in Constantinople since 1517, it was not until 1554 that the inhabitants became acquainted with that great institution of early eastern democracy, the coffee house. In that year, under the reign of Soliman the Great, son of Selim I, one Schemsi of Damascus and one Hekem of Aleppo opened the first two coffee houses in the quarter called Taktacalah. They were wonderful institutions for those days, remarkable alike for their furnishings and their comforts, as well as for the opportunity they afforded for social intercourse and free discussion. Schemsi and Hekem received their guests on "very neat couches or sofas," and the admission was the price of a dish of coffee—about one cent.

Turks, high and low, took up the idea with avidity. Coffee houses increased in number. The demand outstripped the supply. In the seraglio itself special officers (*kahvedjibachi*) were commissioned to prepare the coffee drink for the sultan. Coffee was in favor with all classes.

The Turks gave to the coffee houses the name *kahveh kanes—diversoria*. Cotovicus called them; and as they grew in popularity, they became more and more luxurious. There were lounges, richly carpeted; and in addition to coffee, many other means of entertainment. To these "schools of the wise" came the "young men ready to enter upon offices of judicature; kadis from the provinces, seeking re-instatement or new appointments; muderys, or professors; officers of the seraglio; bashaws; and the principal lords of the port," not to mention merchants and travelers from all parts of the then known world.

COFFEE HOUSE OPPRESSIONS

About 1570, just when coffee seemed settled for all time in the social scheme, the imams and dervishes raised a loud wail against it, saying the mosques were almost empty, while the coffee houses were always full. Then the preachers joined in the clamor, affirming it to be a greater sin to go to a coffee house than to enter a tavern. The authorities began an examination; and the same

old debate was on. This time, however, appeared a mufti who was unfriendly to coffee. The religious fanatics argued that Mohammed had not even known of coffee, and so could not have used the drink, and, therefore, it must be an abomination for his followers to do so. Further, coffee was burned and ground to charcoal before making a drink of it; and the *Koran* distinctly forbade the use of charcoal, including it among the unsanitary foods. The mufti decided the question in favor of the zealots, and coffee was forbidden by law.

The prohibition proved to be more honored in the breach than in the observance. Coffee drinking continued in secret, instead of in the open. And when, about 1580, Amurath III, at the further solicitation of the churchmen, declared in an edict that coffee should be classed with wine, and so prohibited in accordance with the law of the Prophet, the people only smiled, and persisted in their secret disobedience. Already they were beginning to think for themselves on religious as well as political matters. The civil officers, finding it useless to try to suppress the custom, winked at violations of the law; and, for a consideration, permitted the sale of coffee privately, so that many Ottoman "speakeasies" sprang up—places where coffee might be had behind shut doors; shops where it was sold in back-rooms.

This was enough to re-establish the coffee houses by degrees. Then came a mufti less scrupulous or more knowing than his predecessor, who declared that coffee was not to be looked upon as coal, and that the drink made from it was not forbidden by the law. There was a general renewal of coffee drinking; religious devotees, preachers, lawyers, and the mufti himself indulging in it, their example being followed by the whole court and the city.

After this, the coffee houses provided a handsome source of revenue to each succeeding grand vizier; and there was no further interference with the beverage until the reign of Amurath IV, when Grand Vizier Kuprili, during the war with Candia, decided that for political reasons, the coffee houses should be closed. His argument was much the same as that advanced more than a hundred years later by Charles II of England, namely, that they were hot beds of sedition. Kuprili was a military dictator, with nothing of

Charles's vacillating nature; and although, like Charles, he later rescinded his edict, he enforced it, while it was effective, in no uncertain fashion. Kuprili was no petty tyrant. For a first violation of the order, cudgeling was the punishment; for a second offense, the victim was sewn in a leather bag and thrown into the Bosphorus. Strangely enough, while he suppressed the coffee houses, he permitted the taverns, that sold wine forbidden by the *Koran*, to remain open. Perhaps he found the latter produced a less dangerous kind of mental stimulation than that produced by coffee. Coffee, says Virey, was too intellectual a drink for the fierce and senseless administration of the pashas.

Even in those days it was not possible to make people good by law. Paraphrasing the copy-book, suppressed desires will arise, though all the world o'erwhelm them, to men's eyes. An unjust law was no more enforceable in those centuries than it is in the twentieth century. Men are humans first, although they may become brutish when bereft of reason. But coffee does not steal away their reason; rather, it sharpens their reasoning faculties. As Galland, the French Orientalist, has truly said: "Coffee joins men, born for society, in a more perfect union; protestations are more sincere in being made at a time when the mind is not clouded with fumes and vapors, and therefore not easily forgotten, which too frequently happens when made over a bottle."

Despite the severe penalties staring them in the face, violations of the law were plentiful among the people of Constantinople. Venders of the beverage appeared in the market-places with "large copper vessels with fire under them; and those who had a mind to drink were invited to step into any neighboring shop where every one was welcome on such an account."

Later, Kuprili, having assured himself that the coffee houses were no longer a menace to his policies, permitted the free use of the beverage that he had previously forbidden.

COFFEE AND COFFEE HOUSES IN PERSIA

Some writers claim for Persia the discovery of the coffee drink; but there is no evidence to support the claim. There are, however, sufficient facts to justify a belief that here, as in Ethiopia,

coffee has been known from time immemorial—which is a very convenient phrase. At an early date the coffee house became an established institution in the chief towns. The Persians appear to have used far more intelligence than the Turks in handling the political phase of the coffee-house question, and so it never became necessary to order them suppressed in Persia.

The wife of Shah Abbas, observing that great numbers of people were wont to gather and to talk politics in the leading coffee house of Ispahan, appointed a mollah—an ecclesiastical teacher and expounder of the law—to sit there daily to entertain the frequenters of the place with nicely turned points of history, law, and poetry. Being a man of wisdom and great tact, he avoided controversial questions of state; and so politics were kept in the background. He proved a welcome visitor, and was made much of by the guests. This example was generally followed, and as a result disturbances were rare in the coffee houses of Ispahan.

Adam Olearius, 1599-1671, who was secretary to the German Embassy that traveled in Turkey in 1655-56, tells of the great diversions made in Persian coffee houses "by their poets and historians, who are seated in a high chair from whence they make speeches and tell satirical stories, playing in the meantime with a little stick and using the same gestures as our jugglers and legerdemain men do in England."¹

At court conferences conspicuous among the shah's retinue were always to be seen the *kahvedjibachi*, or "coffee-pourers."

EARLY COFFEE MANNERS AND CUSTOMS

The Chevalier d'Arvieux, French traveler in the Orient, tells how, in 1682, the virtues of fresh roasting and fresh grinding were known to the Bedouins of Arabia.

Karstens Niebuhr, 1755-1815, the Hanoverian traveler, furnishes the following description of the early Arabian, Syrian, and Egyptian coffee houses:

They are commonly large halls, having their floors spread with mats, and illuminated at night by a multitude of lamps. Being the only theaters for the exercise of profane eloquence, poor scholars attend here to amuse the people. Select portions are read, e. g. the adventures of Rustan Sal, a Persian hero. Some aspire to the

¹ Olearius, Adam. *An Account of His Journeys*. London, 1669.

THE EARLY HISTORY OF COFFEE DRINKING

praise of invention, and compose tales and fables. They walk up and down as they recite, or assuming oratorical consequence, harangue upon subjects chosen by themselves.

In one coffee house at Damascus an orator was regularly hired to tell his stories at a fixed hour; in other cases he was more directly dependent upon the taste of his hearers, as at the conclusion of his discourse, whether it had consisted of literary topics or of loose and idle tales, he looked to the audience for a voluntary contribution.

At Aleppo, again, there was a man with a soul above the common, who, being a person of distinction, and one that studied merely for his own pleasure, had yet gone the round of all the coffee houses in the city to pronounce moral harangues.¹

In some coffee houses there were singers and dancers, as before, and many came to listen to the marvelous tales of the *Thousand and One Nights*.

In Oriental countries it was once the custom to offer a cup of "bad coffee," i.e., coffee containing poison, to those functionaries or other persons who had proven themselves embarrassing to the authorities.

While coffee drinking started as a private religious function, it was not long after its introduction by the coffee houses that it became secularized still more in the homes of the people, although for centuries it retained a certain religious significance. Galland says that in Constantinople, at the time of his visit to the city, there was no house, rich or poor, Turk or Jew, Greek or Armenian, where it was not drunk at least twice a day, and many drank it oftener, for it became a custom in every house to offer it to all visitors, and it was considered an incivility to refuse it. Twenty dishes a day, per person, was not an uncommon average.

Galland observes that "as much money must be spent in the private families of Constantinople for coffee as for wine at Paris," and relates that it is as common for beggars to ask for money to buy coffee, as it is in Europe to ask for money to buy wine or beer.

At this time to refuse or to neglect to give coffee to their wives was a legitimate cause for divorce among the Turks. The men made promises when marrying never to let their wives be without coffee. "That," says Fulbert de Monteith, "is perhaps more prudent than to swear fidelity."

Another Arabic manuscript by Bichivili in the Bibliothèque

¹ Nabulsi, Karstens: *Description of Arabia*, Amsterdam, 1774. (Heron trans., London, 1792; p. 266.)



SERVING COFFEE TO A GUEST.—AFTER A DRAWING IN AN EARLY EDITION OF "ARABIAN NIGHTS"

Nationale at Paris furnishes us with this pen picture of the coffee ceremony as practised in Constantinople in the sixteenth century:

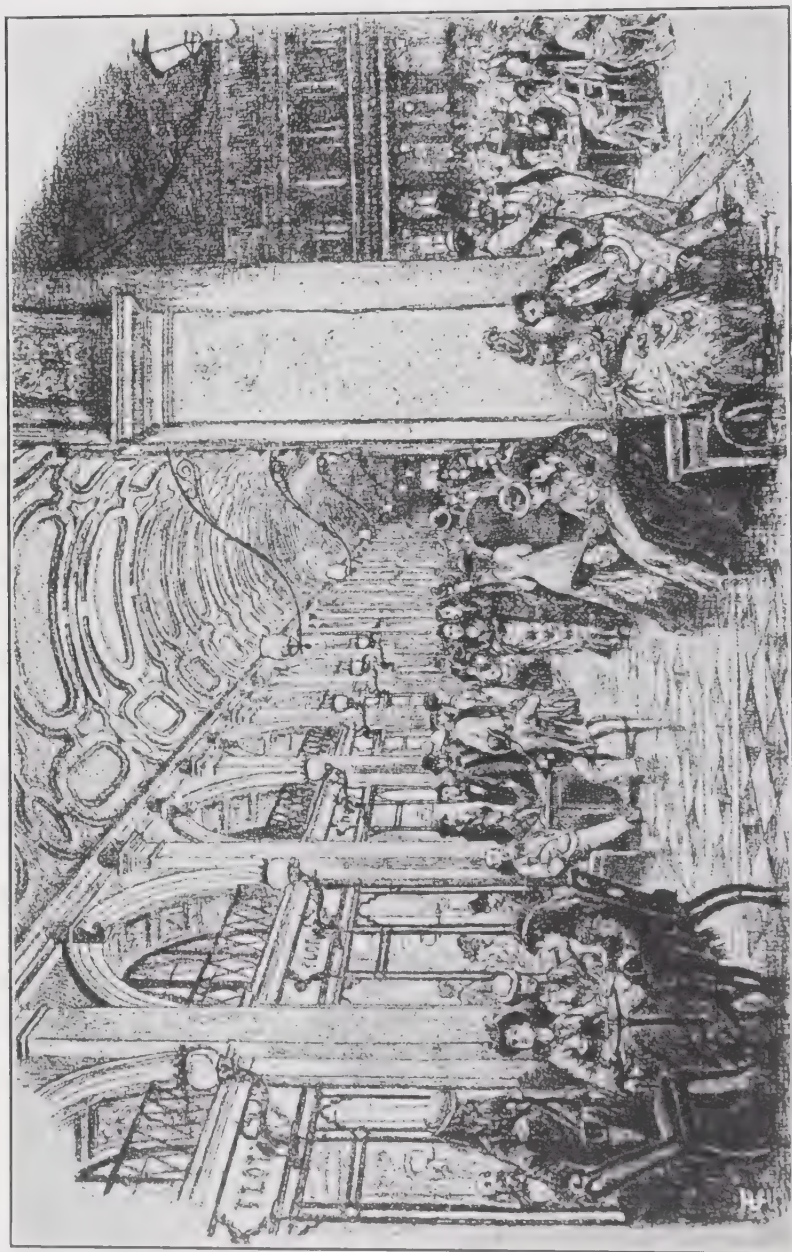
In all the great men's houses, there are servants whose business it is only to take care of the coffee; and the head officer among them, or he who has the inspection over all the rest, has an apartment allowed him near the hall which is destined for the reception of visitors. The Turks call this officer *Kavregghi*, that is, Overseer or Steward of the Coffee. In the harem or ladies' apartment in the seraglio, there are a great many such officers, each having forty or fifty *Baltagis* under them, who, after they have served a certain time in these coffee-houses, are sure to be well provided for, either by an advantageous post, or a sufficient quantity of land. In the houses of persons of quality likewise, there are pages, called *lichoglans*, who receive the coffee from the stewards, and present it to the company with surprising dexterity and address, as soon as the master of the family makes a sign for that purpose, which is all the language they ever speak to them. . . . The coffee is served on salvers without feet, made commonly of painted or varnished wood, and sometimes of silver. They hold from 15 to 20 china dishes each; and such as can afford it have these dishes half set in silver . . . the dish may be easily held with the thumb below and two fingers on the upper edge.

In his *Relation of a Journey to Constantinople in 1657*, Nicholas Rolamb, the Swedish traveler and envoy to the Ottoman Porte, gives us this early glimpse of coffee in the home life of the Turks:

This [coffee] is a kind of pea that grows in *Egypt*, which the *Turks* pound and boil in water, and take it for pleasure instead of brandy, sipping it through the lips boiling hot, persuading themselves that it consumes catarrhs, and prevents the rising of vapours out of the stomach into the head. The drinking of this coffee and smoking tobacco (for tho' the use of tobacco is forbidden on pain of death, yet it is used in *Constantinople* more than any where by men as well as women, tho' secretly) makes up all the pastime among the *Turks*, and is the only thing they treat one another with; for which reason all people of distinction have a particular room next their own, built on purpose for it, where there stands a jar of coffee continually boiling.¹

It is curious to note that among several misconceptions that were held by some of the peoples of the Levant was one that coffee was a promoter of impotence, although a Persian version of the Angel Gabriel legend says that Gabriel invented it to restore the Prophet's failing metabolism. Often in Turkish and Arabian literature, however, we meet with the suggestion that coffee drinking makes for sterility and barrenness, a notion that modern medicine has exploded; for now we know that coffee stimulates the racial instinct, for which tobacco is a sedative.

¹ *A Collection of Voyages and Travels*. London, 1745. (vol. iv: p. 690.)



FLORIO'S FAMOUS CAFFÈ IN THE PIAZZA DI SAN MARCO, VENICE, NINETEENTH CENTURY

Coffee Comes to Europe and America

Introduction to Italy, France, England, Holland, Sweden, Germany, Austria, and America.—The adventure of Franz George Kolschitzky, the great brother-heart who taught the Viennese the art of making coffee.—The picturesque London and Paris coffee-houses.—Coffee-houses in colonial America.

OF the world's three great temperance beverages—cocoa, tea, and coffee—cocoa was the first to be introduced into Europe, in 1528, by the Spanish. It was nearly a century later, in 1610, that the Dutch brought tea to Europe. Venetian traders introduced coffee into Europe in 1615.

The first printed reference to coffee appears as *chaube* in Rauwolf's *Travels*, published in German at Frankfort and Lauingen in 1582. Rauwolf was a German physician and botanist who made a journey to the Levant in 1573.

INTRODUCTION TO ITALY

It is not easy to determine just when the use of coffee spread from Constantinople to the western parts of Europe; but it is more than likely that the Venetians, because of their close proximity to, and their great trade with, the Levant, were the first acquainted with it.

Prospero Alpini (Alpinus, 1553-1617), a learned physician and botanist of Padua, journeyed to Egypt in 1580, and brought back news of coffee. He was the first to print a description of the coffee plant and drink in his treatise *The Plants of Egypt*, written in Latin, and published in Venice, 1592.

Johann Vesling (Veslingius, 1598-1649), a German botanist

and traveler, settled in Venice, where he became known as a learned Italian physician. He edited (1640) a new edition of Alpini's work, but earlier (1638) published some comments on Alpini's findings, in the course of which he distinguished certain qualities found in a drink made from the husks (skins) of the coffee berries from those found in the liquor made from the beans, which he called the stones of the coffee fruit.

From this we may conclude that coffee was not wholly unknown in Europe at that time. Vesling adds that when he visited Cairo, he found there two or three thousand coffee houses, and that "some did begin to put sugar in their coffee to correct the bitterness of it, and others made sugar-plums of the berries."

Shortly after coffee reached Rome, according to a much quoted legend, it was again threatened with religious fanaticism, which almost caused its excommunication from Christendom. It is related that certain priests appealed to Pope Clement VIII (1535-1605) to have its use forbidden among Christians, denouncing it as an invention of Satan. They claimed that the Evil One, having forbidden his followers, the infidel Moslems, the use of wine—no doubt because it was sanctified by Christ and used in the Holy Communion—had given them as a substitute this hellish black brew of his which they called coffee. For Christians to drink it was to risk falling into a trap set by Satan for their souls.

COFFEE IS BAPTISED BY THE POPE

It is further related that the pope, made curious, desired to inspect this Devil's drink, and had some brought to him. The aroma of it was so pleasant and inviting that the pope was tempted to try a cupful. After drinking it, he exclaimed, "Why, this Satan's drink is so delicious that it would be a pity to let the infidels have exclusive use of it. We shall fool Satan by baptizing it, and making it a truly Christian beverage."

Thus, whatever harmfulness its opponents try to attribute to coffee, the fact remains—if we are to credit the story—that it has been baptized and proclaimed un harmful, and a "truly Christian beverage," by his holiness the pope.

The Venetians had further knowledge of coffee in 1585, when

Gianfrancesco Morosini, city magistrate at Constantinople, reported to the Senate that the Turks "drink a black water as hot as they can suffer it, which is the infusion of a bean called *cavee*, which is said to possess the virtue of stimulating mankind."

Dr. A. Couguet, in an Italian review, asserts that Europe's first cup of coffee was sipped in Venice, toward the close of the sixteenth century. He is of the opinion that the first berries were imported by Mocengio, who was called the *povere*, because he made a huge fortune trading in spices and other specialties of the Orient.

In 1615 Pierre (Pietro) Della Valle (1586-1652), the well-known Italian traveler and author of *Travels in India and Persia*, wrote a letter from Constantinople to his friend Mario Schipano at Venice saying that when he returned he would bring with him some *cahue* which, he believed, was a thing unknown in his native country.

Della Valle's countrymen, however, were in a fair way to become well acquainted with the beverage, for already (1615) it had been introduced into Venice. At first it was used largely for medicinal purposes; and high prices were charged for it. Vesling says of its use in Europe as a medicine, "the first step it made from the cabinets of the curious, as an exotic seed, being into the apothecaries' shops as a drug."

The first coffee house in Italy is said to have been opened in 1645, but convincing confirmation is lacking. In the beginning, the beverage was sold with other drinks by lemonade-venders. The Italian word *aqua-cedratajo* means one who sells lemonade and similar refreshments; also one who sells coffee, chocolate, liquor, etc. Jardin says the beverage was in general use throughout Italy in 1645. It is certain, however, that a coffee shop was opened in Venice in 1685 under the *Procuratie Nuove*. The famous Caffè Florian was opened in Venice by Floriano Francesconi in 1720.

FIRST TREATISE ON COFFEE

The first authoritative treatise devoted to coffee only appeared in 1671. It was written in Latin by Antoine Faustus Nairon (1655-1707), Maronite professor of the Chaldean and Syrian languages in the College of Rome.

During the latter part of the seventeenth century and the first half of the eighteenth, the coffee house made great progress in Italy. It is interesting to note that this first European adaptation of the Oriental coffee house was known as a *caffè*. The double *f* is retained by the Italians to this day, and by some writers is thought to have been taken from *coffea*, without the double *f* being lost, as in the case of French and some other Continental forms.

To Italy, then, belongs the honor of having given to the western world the real coffee house, although the French and Austrians greatly improved upon it. It was not long after its beginning that nearly every shop on the Piazza di San Marco in Venice was a *caffè*. Near the Piazza was the Caffè della Ponte dell' Angelo, where in 1792 died the dog Tabacchio, celebrated by Vincenzo Formaleoni in a satirical eulogy that is a parody of the oration of Ubaldo Bregolini upon the death of Angelo Emo.

Among other celebrated coffee houses was the one called Menegazzo, from the name of the rotund proprietor, Menico. This place was much frequented by men of letters, and heated discussions were common there between Angelo Maria Barbaro, Lorenzo da Ponte, and others of their time.

The coffee house gradually became the common resort of all classes. In the mornings came the merchants, lawyers, physicians, brokers, workers, and wandering venders; in the afternoons, and until the late hours of the nights, the leisure classes, including the ladies.

For the most part, the rooms of the first Italian *caffè* were low, simple, unadorned, without windows, and only poorly illuminated by tremulous and uncertain lights. Within them, however, joyous throngs passed to and fro, clad in varicolored garments, men and women chatting in groups here and there, and always above the buzz there were to be heard such choice bits of scandal as made worthwhile a visit to the coffee house. Smaller rooms were devoted to gaming.

In the "little square" described by Goldoni in his comedy *The Coffee House*, where the combined barber-shop and gambling house was located, Don Marzio, that marvelous type of slanderous old romancer, is shown as one typical of the period, for Goldoni

was a satirist. The other characters of the play were also drawn from the types then to be seen every day in the coffee houses on the Piazza.¹

In the square of St. Mark's, in the eighteenth century, under the *Procuratie Vecchie*, were the *caffè* Re di Francia, Abbondanza, Pitt, l'eroe, Regina d'Ungheria, Orfeo, Redentore, Coraggio-Speranza, Arco Celeste, and Quadri. The last-named was opened in 1775 by Giorgio Quadri of Corfuz, who served genuine Turkish coffee for the first time in Venice.

Under the *Procuratie Nuove* were to be found the *Caffè* Angelo Custode, Duca di Toscana, Buon genio-Doge, Imperatore Imperatrice della Russia, Tamerlano, Fontane di Diana, Dame Venete, Aurora Piante d'oro, Arabo-Piastrelle, Pace, Venezia trionfante, and Florian.

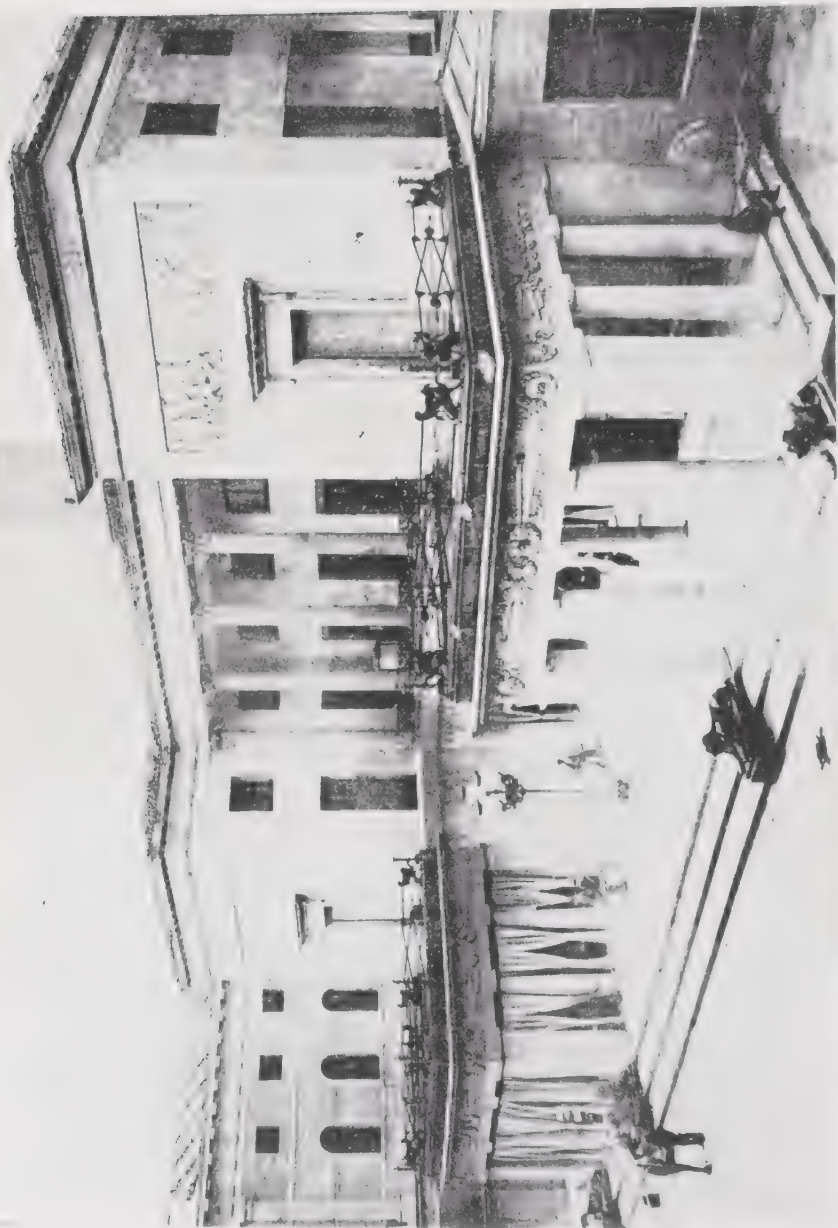
FLORIAN'S CELEBRATED COFFEE HOUSE

Probably no coffee-house in Europe has acquired so world-wide a celebrity as that kept by Florian, the friend of Canova the sculptor, and the trusted agent and acquaintance of hundreds of persons in and out of the city, who found him a mine of social information and a convenient city directory. Persons leaving Venice left their cards and itineraries with him; and new-comers inquired at Florian's for tidings of those whom they wished to see. "He long concentrated in himself a knowledge more varied and multifarious than that possessed by any individual before or since," says Hazlitt, who has given us a delightful pen picture of *caffè* life in Venice in the eighteenth century in his *Venetian Republic*.

Later, under a female chef, it was the custom of the waitresses at Florian's to fasten flowers in the buttonholes of visitors, perhaps allusively to the name.

By 1775 coffee-house history had begun to repeat itself in Venice. Charges of immorality, vice, and corruption, were preferred against the *caffè*; and the Council of Ten in 1775, and again in 1776, directed the Inquisitors of State to eradicate these "social cankers." However, they survived all attempts of the reformers to suppress them.

¹ Goldoni, Carlo. *La Bottega di Caffè*. 1750.



THE MOST BEAUTIFUL COFFEE HOUSE IN THE WORLD

The Caffè Pedrocchi in Padua, Italy, empire period, erected by the poor lemonade vender and coffee seller, Antonio Pedrocchi.

THE MOST BEAUTIFUL COFFEE HOUSE

The Caffè Pedrocchi in Padua was another of the early Italian coffee houses that became famous. Antonio Pedrocchi (1776-1852) was a lemonade-vender who, in the hope of attracting the gay youth, the students of his time, bought an old house with the idea of converting the ground floor into a series of attractive rooms. He put all his ready money and all he could borrow into the venture, only to find there were no cellars, indispensable for making ices and beverages on the premises, and that the walls and floors were so old that they crumbled when repairs were started.

He was in despair; but, nothing daunted, he decided to have a cellar dug. What was his surprise to find the house was built over the vault of an old church, and that the vault contained considerable treasure. The lucky proprietor found himself free to continue his trade of lemonade-vender and coffee-seller, or to live a life of ease. Being a wise man, he adhered to his original plan; and soon his luxurious rooms became the favorite rendezvous for the smart set of his day. In this period lemonade and coffee frequently went together. The Caffè Pedrocchi is considered one of the finest pieces of architecture erected in Italy in the nineteenth century. It was begun in 1816, opened in 1851, and completed in 1842.

Coffee houses were early established in other Italian cities, particularly in Rome, Florence, and Genoa.

In 1764, *Il Caffè*, a purely philosophical and literary periodical, made its appearance in Milan, being founded by Count Pietro Verri (1728-97). Its chief editor was Cesare Beccaria. Its object was to counteract the influence and superficiality of the Arcadians. It acquired its title from the fact that Count Verri and his friends were wont to meet at a coffee house in Milan kept by a Greek named Demetrio. It lived only two years.

Other periodicals of the same name appeared at later periods, and, after brief periods of usefulness as propaganda for various cliques, passed into oblivion.

COFFEE COMES TO FRANCE

We are indebted to three great French travelers for much valuable knowledge about coffee; and these gallant gentlemen first fired the imagination of the French people in regard to the beverage that was destined to play so important a part in the French revolution. They are Tavernier (1605-89), Thévenot (1655-67), and Bernier (1625-88).

Then there is Jean La Roque (1661-1745), who made a famous "Voyage to Arabia the Happy" (*Voyage de l'Arabie Heureuse*) in 1708-15 and to whose father, P. de la Roque, is due the honor of having brought the first coffee into France in 1644. Also, there is Antoine Galland (1646-1715), the French Orientalist, first translator of the *Arabian Nights* and antiquary to the king, who, in 1699, published an analysis and translation from the Arabic of the Abd-al-Kadir manuscript (1587), giving the first authentic account of the origin of coffee.

Probably the earliest reference to coffee in France is to be found in the simple statement that Onorio Belli (Bellus), the Italian botanist and author, in 1596 sent to Charles de l'Ecluse (1526-1609), a French physician, botanist and traveler, "seeds used by the Egyptians to make a liquid they call *cave*."¹

P. de la Roque accompanied M. de la Haye, the French ambassador, to Constantinople, and afterward traveled into the Levant. Upon his return to Marseilles in 1644, he brought with him not only some coffee, but "all the little implements used about it in Turkey, which were then looked upon as great curiosities in France." There were included in the coffee service some fin-djans, or china cups, and small pieces of muslin embroidered with gold, silver, and silk, which the Turks used as napkins.

Jean La Roque gives credit to Jean de Thévenot for introducing coffee privately into Paris in 1657, and for teaching the French how to use coffee.

It was really out of curiosity that the people of France took to coffee, says Jardin: "they wanted to know this Oriental beverage, so much vaunted, although its blackness at first sight was far from attractive."

¹ Jardin, Édelestan, *Le Cafétier et le Café*. Paris, 1895. (p. 16.)

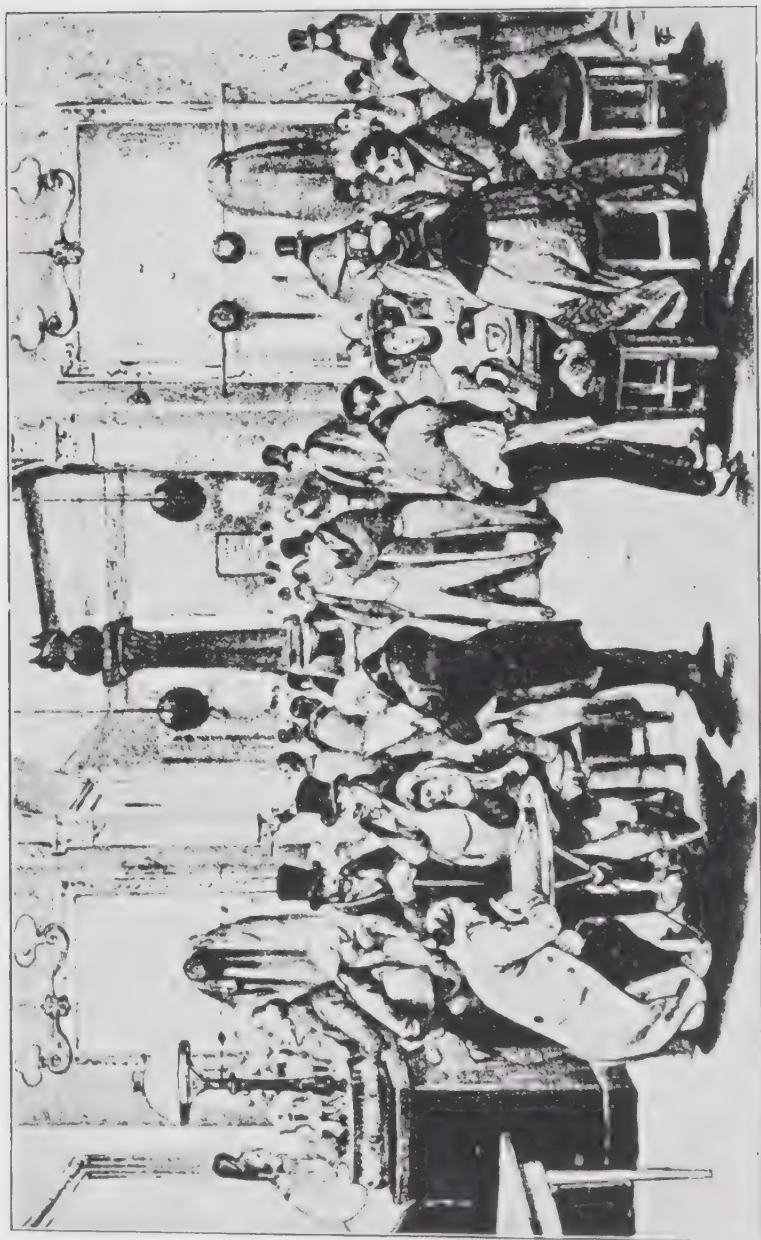
PHYSICIANS ATTACK COFFEE

About the year 1660 several merchants of Marseilles, who had lived for a time in the Levant and felt they were not able to do without coffee, brought some coffee beans home with them; and later, a group of apothecaries and other merchants brought in the first commercial importation of coffee in bales from Egypt. The Lyons merchants soon followed suit, and the use of coffee became general in those parts. In 1671 certain private persons opened a coffee house in Marseilles, near the Exchange, which at once became popular with merchants and travelers. Others started up, and all were crowded. The people did not, however, drink any the less at home. "In fine," says La Roque, "the use of the beverage increased so amazingly that, as was inevitable, the physicians became alarmed, thinking it would not agree with the inhabitants of a country hot and extremely dry."

The age-old controversy was on. Some sided with the physicians, others opposed them, as at Mecca, Cairo, and Constantinople; only here the argument turned mainly on the medicinal question, the Church this time having no part in the dispute. "The lovers of coffee used the physicians very ill when they met together, and the physicians on their side threatened the coffee drinkers with all sorts of diseases."

Matters came to a head in 1679, when an ingenious attempt by the physicians of Marseilles to discredit coffee took the form of having a young student, about to be admitted to the College of Physicians, dispute before the magistrate in the town hall, a question proposed by two physicians of the Faculty of Aix, as to whether coffee was or was not prejudicial to the inhabitants of Marseilles.

The thesis recited that coffee had won the approval of all nations, had almost wholly put down the use of wine, although it was not to be compared even with the lees of that excellent beverage; that it was a vile and worthless foreign novelty; that its claim to be a remedy against distempers was ridiculous, because it was not a bean but the fruit of a tree discovered by goats and camels; that it was hot and not cold, as alleged; that it burned up the blood, and so induced palsies, impotence, and leanness;



INTERIOR OF A TYPICAL PARISIAN CAFE OF THE EARLY NINETEENTH CENTURY

"from all of which we must necessarily conclude that coffee is hurtful to the greater part of the inhabitants of Marseilles."

Thus did the good doctors of the Faculty of Aix set forth their prejudices, and this was their final decision upon coffee. Many thought they overreached themselves in their misguided zeal. They were handled somewhat roughly in the disputation, which disclosed many false reasonings, to say nothing of blunders as to matters of fact. The world had already advanced too far to have another decision against coffee count for much, and this latest effort to stop its onward march was of even less force than the diatribes of the Mohammedan priests.

The coffee houses continued to be as much frequented as before, and the people drank no less coffee in their homes. Indeed, the indictment proved a boomerang, for consumption received such an impetus that the merchants of Lyons and Marseilles, for the first time in history, began to import green coffee from the Levant by the ship-load in order to meet the increased demand.

TURKEY INTRODUCES COFFEE TO PARIS

Meanwhile, in 1669, Soliman Aga, the Turkish ambassador from Mohammed IV to the court of Louis XIV, had arrived in Paris. He brought with him a considerable quantity of coffee, and introduced the coffee drink to the French capital. He made it in Turkish style, had it served by black slaves, "on bended knees, in tiny cups of egg-shell porcelain, and poured out in saucers of gold and silver, placed on embroidered silk doilies, fringed with gold bullion."¹ His sumptuous coffee functions became the rage of Paris.

The ambassador remained in Paris only from July, 1669, to May, 1670, but long enough firmly to establish the custom he introduced.

The custom of drinking coffee having become general in the capital, as well as in Marseilles and Lyons, the example was followed in all the provinces. Every city soon had its coffee houses, and the beverage was largely consumed in private homes. La Roque writes: "None, from the meanest citizen to the persons

¹ D'Israeli, I, *Curiosities of Literature*, London, 1798.

of the highest quality, failed to use it every morning or at least soon after dinner, it being the custom likewise to offer it in all visits."

"The persons of highest quality" encouraged the fashion of having *cabarets à caffè*; and soon it was said that there could be seen in France all that the East could furnish of magnificence in coffee houses, "the china jars and other Indian furniture being richer and more valuable than the gold and silver with which they were lavishly adorned."

CELEBRATED FRENCH WORKS ON COFFEE

In 1671 there appeared in Lyons a book entitled *The Most Excellent Virtues of the Mulberry, Called Coffee*, showing the need for an authoritative work on the subject—a need that was ably filled that same year and in Lyons by the publication of Philippe Sylvestre Dufour's admirable treatise, *Concerning the Use of Coffee, Tea, and Chocolate*. Again at Lyons, Dufour published (1684) his more complete work on *The Manner of Making Coffee, Tea, and Chocolate*. This was followed (1715) by the publication in Paris of Jean La Roque's *Voyage de l'Arabie Heureuse*, containing the story of the author's journey to the court of the King of Yemen in 1711, a description of the coffee tree and its fruit, and a critical and historical treatise on its first use and introduction to France.

La Roque's description of his visit to the king's gardens is interesting because it shows the Arabs still held to the belief that coffee grew only in Arabia.

The first merchant licensed to sell coffee in France was one Damame François, a bourgeois of Paris, who secured the privilege through an edict of 1692. He was given the sole right for ten years to sell coffee and teas in all the provinces and towns of the kingdom, and in all territories under the sovereignty of the king, and received also authority to maintain a warehouse.

To Santo Domingo (1758) and other French colonies the café was soon transported from the homeland, and thrived under special license from the king.

In 1858 there appeared in France a leaflet periodical, entitled

The Café, Literary, Artistic, and Commercial. Ch. Woinez, the editor, said in announcing it: "The Salon stood for privilege, the Café stands for equality." Its publication was of short duration.

COFFEE COMES TO ENGLAND

The first printed reference to coffee in English appears as *chaona*, a misprint for *chaoua*, in a note by a Dutchman, Paludanus, in *Linschooten's Travels*, the title of an English translation from the Latin of a work first published in Holland in 1595 or 1596, the English edition appearing in London in 1598. The original English notation is in Roman, but the rest of the work is in quaint black-letter German text.

Among the early mentions of coffee by noted English travelers and writers, that appearing in the account of Sir Antony Sherley's voyage to Persia (1599) written by W. Parry, is interesting because it employs the more modern form of the word, *coffe*.

The passage is part of an account of the manners and customs of the Turks—who, Parry says, are "damned infidells"—in Aleppo. It reads:

They sit at their meat (which is served to them upon the ground) as Tailors sit upon their stalls, cross legged; for the most part, passing the day in banqueting and carousing, until they surlet, drinking a certaine liquor, which they do call *Coffee*, which is made of seede much like mustard seede, which will soone intoxicate the braine like our Metheglin [Mead].

Another early English reference to coffee, wherein the word is spelled "*coffa*," is in Captain John Smith's book of *Travels and Adventure*, published in 1605. He says of the Turks: "Their best drink is *coffa* of a graine they call *coava*."

This is the same Captain John Smith who in 1607 became the founder of the Colony of Virginia and brought with him to America probably the earliest knowledge of the beverage given to the new Western world.

Samuel Purchas (1527-1626), an early English collector of travels, in *Purchas His Pilgrimes*, under the head of "Observations of William Finch, merchant at Socotra" (Sokotra—an island in the Indian Ocean) in 1607, says of the Arab inhabitants:

Their best entertainment is a china dish of *Coho*, a blacke bitterish drinke, made of a berry like a bayberry, brought from Mecca, supped off hot, good for the head and stomache.



Still other early and favorite English references to coffee are those to be found in the *Travels* of William Biddulph. This work was published in 1609. It is entitled *The Travels of Certayne Englishmen in Africa, Asia, etc. . . Begunne in 1600 and by some of them finished—this yeere 1608*.

Biddulph's description of the drink, and of the coffee-house customs of the Turks, was the first detailed account to be written by an Englishman. It also appears in *Purchas His Pilgrims* (1625). But, to quote:

Their most common drinke is *Colfa*, which is a blacke kinde of drinke, made of a kind of Pulse like Pease, called *Couua*; which being ground in the Mill, and boiled in water, they drinke it as hot as they can suffer it; which they finde to agree very well with them against their crudities, and feeding on hearbs and rawe meates.

Their *Colfa* houses are more common than Ale-houses in England; but they use not so much to sit in the houses, as on benches on both sides the streets, neere unto a *Colfa* house, every man with his Finiontull; which being smoking hot, they use to put it to their Noses & Eares, and then sup it off by leasure, being full of idle and Ale house talke whiles they are amongst themselves drinking it; if there be any news, it is talked of there.

LACEDAEMONIAN BLACK BROTH BOILS

Among other early English references to coffee we find one by Sir George Sandys (1577-1644), the poet, who gave a start to classical scholarship in America by translating Ovid's *Metamorphoses* during his pioneer days in Virginia. In 1610 he spent a year in Turkey, Egypt, and Palestine, and records of the Turks:

Although they be destitute of Taverns, yet have they their *Colfa*-houses, which something resemble them. There sit they chatting most of the day; and sippe of a drinke called *Colfa* (of the berry that it is made of) in little *China* dishes as hot as they can suffer it: blacke as soote, and tasting not much unlike it (why not that blacke broth which was in use amongst the *Lacedaemonians*?) Which helpeth, as they say, digestion, and procureth alacrity: many of the *Colfa*-men keeping beautifull boyes, who serve as stales to procure them customers.¹

This reference to the Lacedaemonian black broth gave rise to considerable controversy among Englishmen of letters in later years. It was also mentioned by Robert Burton in his *Anatomy of Melancholy*, in 1652; by Sir Henry Blount in his *Voyage to the Levant*, in 1671, and concurred in by James Howell, (1590-1666), the first historiographer royal. It is, of course, a gratuitous specula-

¹Sandys, Sir George. *Sandys' Travels*. London, 1673. (p. 66).

tion. The black broth of the Lacedaemonians was pork cooked in blood and seasoned with salt and vinegar.¹

Edward Terry (1590-1660), an English traveler, writes under date of 1616, that many of the best people in India who are strict in their religion and drink no wine at all, "use a liquor more wholesome than pleasant, they call coffee: made by a black Seed boyld in water, which turnes it almost into the same colour, but doth very little alter the taste of the water (!), notwithstanding it is very good to help Digestion, to quicken the Spirits and to cleanse the Blood."

In 1625, Francis Bacon (1561-1626), in his *Historia Vitae et Mortis* says: "The Turks use a kind of herb which they call *caphe*"; and, in 1624, in his *Sylva Sylvarum* (published in 1627, after his death), he referred to the drink as *coffa*.

Later English scholars, however, found sufficient evidence in the works of Arabian authors to assure their readers that coffee sometimes breeds melancholy, causes headache, and "maketh lean much." One of these, Dr. Pococke (1659) stated that, "he that would drink it for liveliness sake, and to discusse slothfulness . . . let him use much sweet meates with it, and oyle of pistaccioes, and butter. Some drink it with milk, but it is an error, and such as may bring in danger of the leprosy." Another writer observed that any ill effects caused by coffee, unlike those of tea, etc., ceased when its use was discontinued. In this connection it is interesting to note that in 1785 Dr. Benjamin Mosely, physician to the Chelsea Hospital, member of the College of Physicians, etc., probably having in mind the popular idea that the Arabic origin of the word coffee meant force, or vigor, once expressed the hope that the coffee drink might return to popular favor in England as "a cheap substitute for those enervating teas and beverages which produce the pernicious habit of dram-drinking."

About 1628, Sir Thomas Herbert (1606-1633), English traveler and writer, records among his observations on the Persians that:

They drink above all the rest *Coho* or *Copha*: by Turk and Arab called *Caphe* and *Cahua*: a drink imitating that in the Stigian lake, black, thick, and bitter:

¹ Gilbert Gustav. *The Constitutional Antiquities of Sparta and Athens*. London, 1895. (p. 69).

destrain'd from Bunchy, Bannu, or Bay berries; wholesome, they say, if hot, for it expels melancholy . . . but not so much regarded for those good properties, as from a Romance that it was invented and brew'd by Gabriel . . . to restore the decayed radical Moisture of kind hearted Mahomet.

William Harvey (1578-1657), the famous English physician who discovered the circulation of the blood, and his brother are reputed to have used coffee before coffee houses came into vogue in London—this must have been previous to 1652. "I remember," says Aubrey, "he was won to drinke coffee; which his brother Eliab did, before coffee houses were the fashion in London."¹

COFFEE COMES TO OXFORD

Although it seems likely that coffee must have been introduced into England sometime during the first quarter of the seventeenth century, with so many writers and travelers describing it, and with so much trading going on between the merchants of the British Isles and the Orient, yet the first reliable record we have of its advent is to be found in the *Diary and Correspondence of John Evelyn, F. R. S.*, under "Notes of 1657," where he says:

There came in my time to the college (Baliol, Oxford) one Nathaniel Conopios, out of Greece, from Cyrill, the Patriarch of Constantinople, who, returning many years after was made (as I understand) Bishop of Smyrna. He was the first I ever saw drink coffee; which custom came not into England till thirty years thereafter. ²

Evelyn should have said thirteen years after; for then it was that the first coffee house was opened (1650).

Conopios was a native of Crete, trained in the Greek church. He became *primore* to Cyrill, Patriarch of Constantinople. When Cyrill was strangled by the vizier, Conopios fled to England to avoid a like barbarity. He came with credentials to Archbishop Laud, who allowed him maintenance in Balliol College.

It was observed that while he continued in Balliol College he made the drink for his own use called Colley, and usually drank it every morning, being the first, as the antients of that House have informed me, that was ever drank in Oxon. ³

In 1640 John Parkinson (1567-1650), English botanist and herbalist, published his *Theatrum Botanicum*, containing the first botanical description of the coffee plant in English, referred to as "*Arbor Bon cum sua Buna. The Turks Berry Drinke.*"

¹ Aubrey, John. *Lives of Eminent Men* London, 1815. (vol. ii: pt. 2 pp. 581-85)

² Evelyn, John. *Works*. Vol. iv: p. 389.

³ à Wood, Anthony. *Athenae Oxonienses*. London, 1692. (vol. ii: col. 658).

THE FIRST ENGLISH COFFEE HOUSE

In 1650, a certain Jew from Lebanon, in some accounts Jacob or Jacobs by name, in others Jobson, opened "at the Angel in the parish of St. Peter in the East," Oxford, the earliest English coffee house and "there it (coffee) was by some who delighted in noveltie, drank." Chocolate was also sold at this first coffee house.

Authorities differ, but the confusion as to the name of the coffee-house keeper may have arisen from the fact that there were two Jacobses: one who began in 1650, and another, Cirques Jobson, a Jewish Jacobite, who followed him in 1654.

The drink at once attained great favor among the students. Soon it was in such demand that about 1655 a society of young students encouraged one Arthur Tillyard, "apothecary and Royalist," to sell "coffey publickly in his house against All Soules College." It appears that a club composed of admirers of the young Charles met at Tillyard's and continued until after the Restoration. This Oxford Coffee Club was the start of the Royal Society. Jacobs removed to Old Southampton Buildings, London, about the year 1671.

The coffee-house idea, and the use of coffee in the home, quickly spread to other cities in Great Britain; but all the coffee houses were patterned after the London model. Mol's coffee house at Exeter, Devonshire, was one of the first coffee houses established in England, and may be regarded as typical of those that sprang up in the provinces. Previously it had been a noted club house; and the old hall, beautifully paneled with oak, still displays the arms of noted members. Here Sir Walter Raleigh and congenial friends regaled themselves with smoking tobacco. This was one of the first places where tobacco was smoked in England. It is now an art gallery.

In 1686, John Ray (1628-1704), one of the most celebrated English naturalists, published his *Universal History of Plants*, notable among other things for being the first work of its kind to extol the virtues of coffee in a scientific treatise.

COFFEE IS INTRODUCED INTO HOLLAND

The Dutch had early knowledge of coffee because of their

dealings with the Orient and with the Venetians, and of their nearness to Germany, where Rautwolf first wrote about it in 1582. They were familiar with Alpini's writings on the subject in 1592; also Paludanus, in his coffee note on *Linschooten's Travels*, 1598.

The Dutch were always great merchants and shrewd traders. Being of a practical turn of mind, they conceived an ambition to grow coffee in their colonial possessions, so as to make their home markets headquarters for a world's trade in the product. In considering modern coffee-trading, the Netherlands East India Company may be said to be the pioneer, as it established in Java one of the first experiment gardens for coffee cultivation.

The Netherlands East India Company was formed in 1602. As early as 1614, Dutch traders visited Aden to examine into the possibilities of coffee and coffee-trading. In 1616 Pieter van dan Broeck brought the first coffee from Mocha to Holland. In 1640 a Dutch merchant, named Wurffbain, offered for sale in Amsterdam the first commercial shipment of coffee from Mocha. As indicating the enterprise of the Dutch, note that this was four years before the beverage was introduced into France, and only three years after Conopios had privately instituted the breakfast coffee cup at Oxford.

About 1650, Varnar, the Dutch minister resident at the Ottoman Porte, published a treatise on coffee.

When the Dutch at last drove the Portuguese out of Ceylon in 1658, they began the cultivation of coffee there, although the plant had been introduced into the island by the Arabs prior to the Portuguese invasion in 1505. However, it was not until 1690 that the more systematic cultivation of the coffee plant by the Dutch was undertaken in Ceylon.

Regular imports of coffee from Mocha to Amsterdam began in 1665. Later, supplies began to arrive from the Malabar coast.

Pasqua Rosée, who introduced the coffee house into London in 1652, is said to have made coffee popular as a beverage in Holland by selling it there publicly in 1664. The first coffee house was opened in the Korten Voorhout, the Hague, under the protection of the writer Van Essen; others soon followed in Amsterdam and Haarlem.

At the instigation of Nicolaas Witsen, burgomaster of Amsterdam and governor of the East India Company, Adrian van Ommen, commander of Malabar, sent the first Arabian coffee seedlings to Java in 1696, as recorded in Chapter I. These were destroyed by flood, but were followed in 1699 by a second shipment, from which developed the coffee trade of the Netherlands East Indies, that made Java coffee a household word in every civilized country.

A trial shipment of the coffee grown near Batavia was received at Amsterdam in 1706, also a plant for the botanical gardens. This plant subsequently became the progenitor of most of the coffees of the West Indies and America.

THE FIRST COFFEE AUCTION

The first Java coffee for the trade was received at Amsterdam, 1711. The shipment consisted of 894 pounds from the Jakatra plantations and from the interior of the island. At the first public auction, this coffee brought twenty-three and two-thirds *stuivers* (about forty-seven cents) per Amsterdam pound.

The Netherlands East India Company contracted with the regents of Netherlands India for the compulsory delivery of coffee; and the natives were enjoined to cultivate coffee, the production thus becoming a forced industry worked by government. A "general system of cultivation" was introduced into Java in 1852 by the government, which decreed the employment of forced labor for different products. Coffee-growing was the only forced industry that existed before this system of cultivation, and it was the only government cultivation that survived the abolition of the system in 1905-08. The last direct government interest in coffee was closed out in 1918. From 1870 to 1874, the government plantations yielded an average of 844,854 piculs¹ a year; from 1875 to 1878, the average was 866,674 piculs. Between 1879 and 1885, it rose to 987,682 piculs. From 1884 to 1888, the average annual yield was only 629,942 piculs.

Holland readily adopted the coffee house; and among the earliest coffee pictures preserved to us is one depicting a scene in

¹ A weight of from 133 to 140 pounds.



A COFFEE HOUSE IN HOLLAND. ABOUT 1650

After the etching by J. Beauvarlet from a painting by Adriaen Van Ostade (1610-1675), which is said to be the earliest picture of a coffee house in western Europe

a Dutch coffee house of the seventeenth century, the work of Adriaen Van Ostade (1610-1675).

History records no intolerance of coffee in Holland. The Dutch attitude was ever that of the constructionist. Dutch inventors and artisans gave us many new designs in coffee mortars, coffee roasters, and coffee serving-pots.

INTRODUCTION TO SCANDINAVIA

Coffee appears to have been little known in Scandinavian countries before 1700, but by 1746 its use there had reached such proportions as to arouse the hostility of certain elements of the intelligentsia, and a royal edict was issued in Sweden against "the misuse and excesses of tea and coffee drinking." The following year the government put into effect an excise tax on tea and coffee drinkers. Those subject to the tax, who failed to declare themselves, were threatened with arrest and a fine of 100 silver thalers, together with "confiscation of cups and dishes."

In 1756, coffee drinking was completely prohibited, whereupon coffee bootlegging became a considerable, if illegitimate, branch of trade. Attempts to tighten the coffee prohibition were made by a new law in 1766, but coffee continued to be smuggled into the country. The government then concluded that, since it could not stop the trade, it might at least derive some benefit therefrom, so in 1769 coffee was subjected to an import tax. In 1794, the regency again attempted coffee prohibition, but abandoned it in 1796 on account of strong popular disapproval and resistance. Notwithstanding this experience, the authorities returned to the attack in 1799 to 1802, with no better success.

A final attempt to suppress the use of coffee was made in the period of 1817-1822, after which the authorities bowed to the inevitable.

During the eighteenth century, King Gustav III of Sweden used a supposedly modern method of scientific investigation to settle a bitter controversy of the day. The argument was over the possible injurious effects of tea and coffee, beverages but recently introduced into Scandinavia. When identical twin brothers were condemned to death for murder, the King commuted the sentence



THE FIRST COFFEE HOUSE IN SAXONY. 1694

The "Arabian Coffee Tree" in Leipzig with its decorative relief showing a Turk accepting a cup of coffee offered by a page boy

to life imprisonment on condition that one twin be given a large daily dose of tea and the other of coffee.

The brothers lived on and on. Finally, at the age of eighty-three, one—the tea-drinker—died. The question was thus settled, presumably to the satisfaction of the Swedish people, who now are among the leaders of the world in per capita consumption of coffee.

COFFEE DRINKING IN GERMANY

Coffee drinking was introduced into Germany about 1670. The drink appeared at the court of the great Elector of Brandenburg in 1675. Northern Germany got its first taste of the beverage from London, an English merchant opening the first coffee house in Hamburg in 1679-80. Regensburg followed in 1689; Leipsic, in 1694; Nuremberg, in 1696; Stuttgart, in 1712; Augsburg, in 1715; and Berlin, in 1721. In that year (1721) King Frederick William I granted a foreigner the privilege of conducting a coffee house in Berlin free of all rental charges. It was known as the English coffee house, as was also the first coffee house in Hamburg. And for many years, English merchants supplied the coffees consumed in northern Germany; while Italy supplied southern Germany.

The first coffee periodical, *The New and Curious Coffee House*, was issued in Leipsic in 1707 by Theophilo Georgi. The full title was *The New and Curious Coffee House, formerly in Italy but now opened in Germany. First water debauchery. "City of the Well." Brunnenstadt by Lorentz Schoepffwasser (draw-water) 1707*. The second issue gave the name of Georgi as the real publisher. It was intended to be in the nature of an organ for the first real German kaffee-klatch. It was a chronicle of the comings and goings of the savants who frequented the "Tusculum" of a well-to-do gentleman in the outskirts of the city.

In 1721 Leonhard Ferdinand Meisner published at Nuremberg the first comprehensive German treatise on coffee, tea, and chocolate.

During the second half of the eighteenth century it entered the homes, and began to supplant flour soup. In Dutch beer at breakfast tables. The duke was to

FREDERICK'S COFFEE ROASTING MONOPOLY

Meanwhile coffee met with some opposition in Prussia and Hanover. Frederick the Great became annoyed when he saw how much money was paid to foreign coffee merchants for supplies of the green bean, and tried to resist its use by making coffee a drink of the "quality." Soon all the German courts had their own coffee roasters, coffee pots, and coffee cups.

Many beautiful specimens of the finest porcelain cups and saucers made in Meissen, and used at court fetes of this period, survive in the collections at the Potsdam and Berlin museums. The wealthy classes followed suit; but when the poor grumbled because they could not afford the luxury, and demanded their coffee, they were told in effect: "You had better leave it alone. Anyhow, it's bad for you because it causes sterility." Many doctors lent themselves to a campaign against coffee, one of their favorite arguments being that women using the beverage must forego child-bearing. Bach's *Coffee Cantata* (1732) was a notable protest in music against such libels.

On September 15, 1777, Frederick issued a coffee and beer manifesto, a curious document, which recited:

It is disgusting to notice the increase in the quantity of coffee used by my subjects, and the amount of money that goes out of the country in consequence. Everybody is using coffee. If possible, this must be prevented. My people must drink beer. His Majesty was brought up on beer, and so were his ancestors, and his officers. Many battles have been fought and won by soldiers nourished on beer; and the King does not believe that coffee drinking soldiers can be depended upon to endure hardship or to beat his enemies in case of the occurrence of another war.

For a time beer was restored to its honored place; and coffee continued to be a luxury afforded only by the rich. Soon a revolution of feeling set in; and it was found that even Prussian military rule could not enforce coffee prohibition. Whereupon, in 1781, finding that all his efforts to reserve the beverage for the exclusive court circles, the nobility, and the officers of his army, were vain, the king created a royal monopoly in coffee, and forbade its roasting except in royal roasting establishments. At the same time, he made exceptions in the cases of the nobility, the clergy, and government. The "Arabian" rejected all applications for coffee roasting licenses on people.

His object, plainly, was to confine the use of the drink to the elect. To these representatives of the cream of Prussian society, the king issued special licenses permitting them to do their own roasting. Of course, they purchased their supplies from the government; and as the price was enormously increased, the sales yielded Frederick a handsome income. Incidentally, the possession of a coffee-roasting license became a kind of badge of membership in the upper class. The poorer classes were forced to get their coffee by stealth; and, failing this, they fell back upon numerous barley, wheat, corn, chicory, and dried-fig substitutes, that soon appeared in great numbers.

This singular coffee ordinance was known as the "*Déclaration du Roi concernant la vente du café brûlé.*" and was published January 21, 1781.

PERSECUTIONS AND "COFFEE-SMELLERS"

After placing the coffee revenue in the hands of a Frenchman, Count de Lannay, so many deputies were required to make collections that the administration of the law became a veritable persecution. Discharged wounded soldiers were mostly employed, and their principal duty was to spy upon the people day and night, following the smell of roasting coffee whenever detected, in order to seek out those who might be found without roasting permits. The spies were given one-fourth of the fine collected. These deputies made themselves so great a nuisance, and became so cordially disliked, that they were called "coffee smellers" by the indignant people.

Taking a leaf out of Frederick's book, the Elector of Cologne, Maximilian Frederick, bishop of Munster, Duchy of Westphalia, on February 17, 1784, issued a manifesto which forbade the sale of coffee, or the drink, except for individual use.

This decree was solemnly read in the pulpits, and was published besides in the usual places and ways. There immediately followed a course of "telling ons", and of "coffee smellings", that led to many bitter enmities and caused much unhappiness in the Duchy of Westphalia. Apparently the purpose of the archduke was to

prevent persons of small means from enjoying the drink, while those who could afford to purchase fifty pounds at a time were to be permitted the indulgence. As was to be expected, the scheme was a complete failure.

THE FIRST COFFEE KING

While the king of Prussia exploited his subjects by using the state coffee monopoly as a means of extortion the duke of Wurttemberg had a scheme of his own. He sold to Joseph Suess-Oppenheimer, an unscrupulous financier, the exclusive privilege of keeping coffee houses in Wurttemberg. Suess-Oppenheimer in turn sold the individual coffee-house licenses to the highest bidders, and accumulated a considerable fortune. He was the first "coffee king."

But coffee outlived all these unjust slanders and cruel taxations of too paternal governments, and gradually took its rightful place as one of the favorite beverages of the German people.

HOW COFFEE CAME TO VIENNA

A romantic tale has been woven around the introduction of coffee into Austria. When Vienna was besieged by the Turks in 1685, so runs the legend, Franz George Kolschitzky, a native of Poland, formerly an interpreter in the Turkish army, saved the city and won for himself undying fame, with coffee as his principal reward.

It is not known whether, in the first siege of Vienna by the Turks in 1529, the invaders boiled coffee over their camp fires that surrounded the Austrian capital; although they might have done so, as Selim I, after conquering Egypt in 1517, had brought with him to Constantinople large stores of coffee as part of his booty. But it is certain that when they returned to the attack, 154 years later, they carried with them a plentiful supply of the green beans.

Mohammed IV mobilized an army of 500,000 men and sent it forth under his vizier, Kara Mustapha, Kuprili's successor, to destroy Christendom and to conquer Europe. Reaching Vienna July 7, 1685, the army quickly invested the city and cut it off from the world. Emperor Leopold had escaped the net and was several

miles away. Nearby was the prince of Lorraine, with an army of 55,000 Austrians, awaiting the succor promised by John Sobieski, king of Poland, and an opportunity to relieve the besieged capital. Count Rudiger von Starhemberg, in command of the forces in Vienna, called for a volunteer to carry a message through the Turkish lines to hurry along the rescue. He found him in the person of Franz George Kolschitzky, who had lived for many years among the Turks and was well acquainted with their language and customs.

KOLSCHITZKY'S ROMANTIC ADVENTURE

On August 15, 1685, Kolschitzky donned a Turkish uniform, passed through the enemy's lines and reached the Emperor's army across the Danube. Several times he made the perilous journey between the camp of the prince of Lorraine and the garrison of the governor of Vienna. One account says that he had to swim the four intervening arms of the Danube each time he performed the feat. His messages did much to keep up the morale of the city's defenders. At length King John and his army of rescuing Poles arrived and were consolidated with the Austrians on the summit of Mount Kahlenberg. It was one of the most dramatic moments in history. The fate of Christian Europe hung in the balance. Everything seemed to point to the triumph of the crescent over the cross. Once again Kolschitzky crossed the Danube, and brought back word concerning the signals that the prince of Lorraine and King John would give from Mount Kahlenberg to indicate the beginning of the attack. Count Starhemberg was to make a sortie at the same time.

The battle took place September 12, and thanks to the magnificent generalship of King John, the Turks were routed. The Poles here rendered a never-to-be-forgotten service to all Christendom. The Turkish invaders fled, leaving 25,000 tents, 10,000 oxen, 5,000 camels, 100,000 bushels of grain, a great quantity of gold, and many sacks filled with coffee—at that time unknown in Vienna. The booty was distributed; but no one wanted the coffee. They did not know what to do with it; that is, no one except Kolschitzky. He said, "If nobody wants those sacks, I will take them," and every



KOLSCITZKY, THE GREAT BROTHER HEART, IN HIS BLUE BOTTLE CAFE, VIENNA, 1683
From a lithograph after the painting by Franz Schams, entitled "Das Erste (Kulczykische) Kaffee Haus"

one was heartily glad to be rid of the strange beans. But Kolschitzky knew what he was about, and he soon taught the Viennese the art of preparing coffee. Later, he established the first public booth where Turkish coffee was served in Vienna.

This, then, is the story of how coffee was introduced into Vienna, where was developed that typical Vienna café which has become a model for a large part of the world. Kolschitzky is honored in Vienna as the patron saint of coffee houses. His followers, united in the guild of coffee makers, *kaffee sieder*, and erected a statue in his honor. It still stands as part of the façade of a house where the Kolschitzkygasse merges into the Favoritengasse.

Vienna is sometimes called the "mother of cafés". Café Sacher is world-renowned. Tart a la Sacher is to be found in every cook-book. The Viennese have their *jause* every afternoon. When one drinks coffee at a Vienna café one generally has a *kipfel* with it. This is a crescent-shaped roll—baked for the first time in the eventful year 1685, when the Turks besieged the city. A baker made these crescent rolls in a spirit of defiance of the Turk. Holding sword in one hand and *kipfel* in the other, the Viennese would show themselves on top of their redoubts and challenge the cohorts of Mohammed IV.

Mohammed IV was deposed after losing the battle, and Kara Mustapha was executed for leaving the stores—particularly the sacks of coffee beans—at the gates of Vienna; but Vienna coffee and Vienna *kipfel* are still alive, and their appeal is not lessened by the years.

The hero Kolschitzky was presented with a house by the grateful municipality; and there, at the sign of the Blue Bottle, according to one account, he continued as a coffee-house keeper for many years¹. This, in brief, is the story that—although not authenticated in all its particulars—is seriously related in many books, and is firmly believed throughout Vienna.

KOLSCHITZKY'S FEET OF COMMON CLAY

It seems a pity to discredit the hero of so romantic an adventure; but the archives of Vienna throw a light upon Kol-

¹ Vulcaren, John Peter A. *Relation of the Siege of Vienna*, 1684.

schitzky's later conduct which tends to show that, after all, this Viennese idol's feet were of common clay.

It is said that Kolschitzky, after receiving the sacks of green coffee left behind by the Turks, at once began to peddle the beverage from house to house, serving it in little cups from a wooden platter. Later he rented a shop in Bischof-hof. Then he began to petition the municipal council, that, in addition to the sum of 100 ducats already promised him as recognition of his valor, he should receive a house with good will attached; that is, a shop in some growing business section. "His petitions to the municipal council," writes M. Bermann, "are amazing examples of measureless self-conceit and the boldest greed. He seemed determined to get the utmost out of his own self-sacrifice. He insisted upon the most highly deserved reward, such as the Romans bestowed upon their Curtius, the Lacedaemonians upon their Pompilius, the Athenians upon Seneca, with whom he modestly compared himself." ¹

At last, he was given his choice of three houses in the Leopoldstadt, any one of them worth from 400 to 450 gulden, in place of the money reward, which had been fixed by a compromise agreement at 500 gulden. But Kolschitzky was not satisfied with this; and urged that if he was to accept a house in full payment it should be one valued at not less than 1,000 gulden. Then ensued much correspondence and considerable haggling. To put an end to the acrimonious dispute, the municipal council in 1685 directed that there should be deeded over to Kolschitzky and his wife, Maria Ursula, without further argument, the house known at that time as 50 (now 8) Haidgasse.

It is further recorded that Kolschitzky sold the house within a year and, after many moves, died of tuberculosis, February 20, 1694, aged fifty-four years. He was courier to the emperor at the time of his death, and was buried in the Stefansfriedhof.

Kolschitzky's heirs moved the coffee house to Donaustrand, near the wooden Schlagbrücke, later known as Ferdinand's *Brücke* (bridge). The celebrated coffee house of Franz Mosee (d. 1860) stood on this same spot.

¹ Bermann, M. *Alt and Neu Wien*. Vienna, 1880. (p. 964.)

Many stories are told of Kolschitzky's popularity as a coffee-house keeper. He is said to have addressed everyone as *Bruderherz*, brother-heart, and gradually he himself acquired the name *Bruderherz*.

Vienna liked the coffee house so well that by 1839 there were eighty of them in the city proper and fifty more in the suburbs.

THE FIRST COFFEE HOUSE IN LONDON

The first coffee house in London was opened by Pasqua Rosee, a Greek youth, body servant to Daniel Edwards, a London merchant who brought the boy back from Smyrna with him. When in the Levant, Mr. Edwards had acquired the coffee habit. In London, Pasqua was wont to prepare the beverage for his master daily. The novelty of the drink caused the Edwards house to be overrun with company, and Edwards, in self-defense, set the youth up in a shed or tent in St. Michaels Alley, Cornhill, opposite the church. Here, in the same year, Pasqua Rosee issued the first advertisement for coffee in English. It was in the form of a hand-bill acclaiming "The Vertue of the Coffee Drink." After leaving England, Pasqua Rosee went to Holland and opened a coffee house there.

The first newspaper advertisement for coffee appeared in the *Publick Adviser*, London, May 19, 1657. It was as follows:

In Bartholomew Lane on the back side of the Old Exchange, the drink called Coffee (which is a very wholesome and Physical drink, having many excellent vertues), closes the Oriſce of the Stomack, fortifies the heat within, helpeth Digestion, quickeneth the Spirits, maketh the heart lightſom, is good againſt Eyesſores, Coughs, or Colds, Rhumes, Conſumptions, Head-ach, Dropsie, Gout, Scurvy, Kings Evil, and many others is to be ſold both in the morning and at three of the clock in the afternoon.

Coffee and the coffee houses were fiercely attacked by publicans and alehouse keepers in London between the Restoration and 1675. A series of broadsides and tracts were launched against them. They bore such titles as, "A cup of coffee: or coffee in its colours," "A Broadside against coffee, or the marriage of the Turk," and "The Women's petition against coffee," the latter presenting the argument that coffee made men as "unfruitful as the deserts whence that unhappy berry is said to be brought."



The Vertue of the *COFFEE* Drink.

First publickly made: and sold in England, by *Pasqua Rosee*.

THE Grain or Berry called *Coffee*, groweth upon little Trees, only in the *Deserts of Arabia*.

It is brought from thence, and drunk generally throughout all the Grand Seigniors Dominions.

It is a simple innocent thing, compos'd into a Drink, by being dryed in an Oven, and ground to Powder, and boiled up with Spring water, and about half a pint of it to be drunk, fasting an hour before, and not Eating an hour after, and to be taken as hot as possibly can be endured; the which will never fetch the skin off the mouth, or raise any Blisters, by reason of that Heat.

The Turks drink at meals and other times, is usually *Water*, and their Dyet consist: much of *Fruit*; the *Crudities* whereof are very much corrected by this Drink.

The quality of this Drink is cold and Dry; and though it be a Dryer, yet it neither heats, nor inflames more then *hot Posset*.

It strengtheneth the Office of the Stomack, and fortifies the heat with-its very good to help digestion, and therefore of great use to be about 3 or 4 a Clock afternoon, as well as in the morning.

It quickens the *Spirits*, and makes the Heart *Light some*. It is good against sore Eys, and the better if you hold your Head over it, and take in the Steem that way.

It suppresseth Fumes exceedingly, and therefore good against the *Head-ach*, and will very much stop any *Defluxion of Rheums*, that distil from the Head upon the Stomack, and so prevent and help *Consumptions*; and the *Cough of the Lungs*.

It is excellent to prevent and cure the *Dropsy*, *Gout*, and *Scurvy*.

It is known by experience to be better then any other Drying Drink for People in years, or Children that have any running humors upon them, as the *Kings Evil*. &c.

It is very good to prevent *Mis-carriages* in *Child-bearing Women*.

It is a most excellent Remedy against the *Spleen*, *Hypocondriack Winds*, or the like.

It will prevent *Drowsiness*, and make one fit for business, if one have occasion to *Watch*; and therefore you are not to Drink of it after *Supper*, unless you intend to be watchful, for it will hinder sleep for 3 or 4 hours.

It is observed that in Turkey, where this is generally drunk, that they are not troubled with the *Stone*, *Gout*, *Dropsie*, or *Scurvey*, and that their Skins are exceeding clear and white.

It is neither *Laxative* nor *Restraining*.



Made and Sold in *St. Michaels Alley* in *Cornhill*, by *Pasqua Rosee*, at the Signe of his own Head.

FIRST ADVERTISEMENT FOR COFFEE (1652)

Handbill used by Pasqua Rosee, who opened the first coffee house in London. (From the original in the British Museum.)

These were ably answered by coffee's defenders, and the drink continued to find favor in spite of its detractors.

In 1675, Charles II of England issued a proclamation to close all London coffee houses as places of sedition. By that time there were hundreds of them, and they were known as penny universities. The king's proclamation was so unpopular in nearly all quarters that it stands today as one of the worst political blunders in history. Upon petition of the coffee traders, the order was revoked eleven days after issue.

PENNY UNIVERSITIES

The London coffee houses of the 17th and 18th centuries were centers of wit and learning. They were referred to as the "penny universities" because they were great schools of conversation, and the entrance fee was only a penny. Twopence was the usual price of a dish of coffee or tea, this charge also covering newspapers and lights.

By 1715, there were 2,000 coffee houses in London. Every profession, trade, class, and party had its coffee house. Men had their coffee houses as now they have their clubs; sometimes contented with one, sometimes belonging to three or four. Johnson, for instance, was connected with St. James', the Turk's Head, the Bedford, Peele's, besides the taverns which he frequented. Addison and Steele used Button's; Swift, Button's, the Smyrna, and St. James'; Dryden, Will's; Pope, Will's and Button's; Goldsmith, the St. James' and the Chapter; Fielding, the Bedford; Hogarth, the Bedford and Slaughter's; Sheridan, the Piazza; Thurlow, Nando's.

Among the famous English coffee houses of the 17th-18th-century period were St. James', Will's, Garraway's, White's, Slaughter's, the Grecian, Button's, Lloyd's, Tom's, and Don Saltero's.

St. James' was a Whig house frequented by members of Parliament, with a fair sprinkling of literary stars. Garraway's catered to the gentry of the period, many of whom naturally had Tory proclivities.

One of the notable coffee houses of Queen Anne's reign was Button's. Here Addison could be found almost every afternoon



LONDON COFFEE HOUSE SCENE IN THE EARLY EIGHTEENTH CENTURY

and evening, along with Steele, Davenant, Carey, Philips, and other kindred minds. Pope was a member of the same coffee house club for a year, but his inborn irascibility eventually led him to drop out of it.

At Button's, a lion's head, designed by Hogarth after the Lion of Venice, "a proper emblem of knowledge and action, being all head and paws," was set up to receive letters and papers for the *Guardian*. The *Tatler* and the *Spectator* were born in the coffee house, and probably English prose would never have received the impetus given it by the essays of Addison and Steele had it not been for coffee-house associations. Pope's famous *Rape of the Lock* grew out of coffee-house gossip. It contains the much quoted lines:

Coffee (which makes the politician wise,
And see through all things with his half-shut eyes).

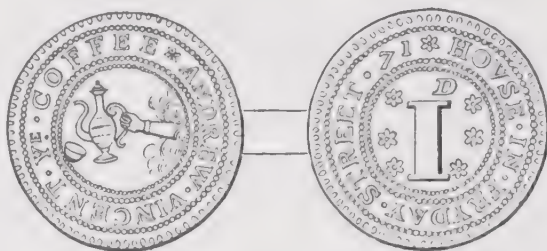
Another frequenter of the coffee houses of London, when he had the money to do so, was Daniel Defoe, whose *Robinson Crusoe* was the precursor of the English novel. Henry Fielding, one of the greatest of all English novelists, loved the life of the more bohemian coffee houses, and was, in fact, induced to write his first great novel, *Joseph Andrews*, through coffee-house criticisms of Richardson's *Pamela*.

Other frequenters of the coffee houses of the period were Thomas Gray and Richard Brinsley Sheridan. Garrick was often to be seen at Tom's in Birch Lane, where also Chatterton might have been found on many an evening before his untimely death.

COFFEE-HOUSE KEEPERS' TOKENS

The Great Fire of 1666 destroyed some of the London coffee houses; but prominent among those that survived was the Rainbow, whose proprietor, James Farr, issued one of the earliest coffee-house tokens, doubtless in grateful memory of his escape. Farr's token shows an arched rainbow emerging from the clouds of the fire, indicating that all was well with him, and the Rainbow still radiant. On the reverse the medal was inscribed, "In Fleet Street —His Half Penny."

A large number of these trade coins were put out by coffee



Andrew Vincent
in Friday Street



Morat ye Great Coffee House
in Exchange Alley

COFFEE-HOUSE KEEPERS' TOKENS OF THE SEVENTEENTH CENTURY

house keepers and other tradesmen in the seventeenth century as evidence of an amount due, as stated thereon, by the issuer to the holder. Tokens originated because of the scarcity of small change. They were of brass, copper, pewter, and even leather, gilded. They bore the name, address, and calling of the issuer, the nominal value of the piece, and some reference to his trade. They were readily redeemed, on presentation, at their face value. They were passable in the immediate neighborhood, seldom reaching farther than the next street.

Many of the traders of 1660-75 adopted as their trade sign a hand pouring coffee from a pot, invariably of the Turkish pattern, such as appears in Andrew Vincent's token.

The second half of the 18th century was covered by the reigns of the Georges. The coffee houses were still an important factor

in London life, but were influenced somewhat by the development of gardens in which were served tea, chocolate, and other drinks, as well as coffee. At the coffee houses themselves, while coffee remained the favorite beverage, the proprietors, in the hope of increasing their patronage, began to serve wine, ale, and other liquors. This seems to have been the first step toward the decay of the coffee house. The coffee houses, however, continued to be the centers of intellectual life. When Samuel Johnson and David Garrick came together to London, literature was temporarily in a bad way, and the hack writers dwelt in Grub Street.

It was not until after Johnson had met with some success, and had established the first of his coffee-house clubs at the Turk's Head, that literature again became a fashionable profession.

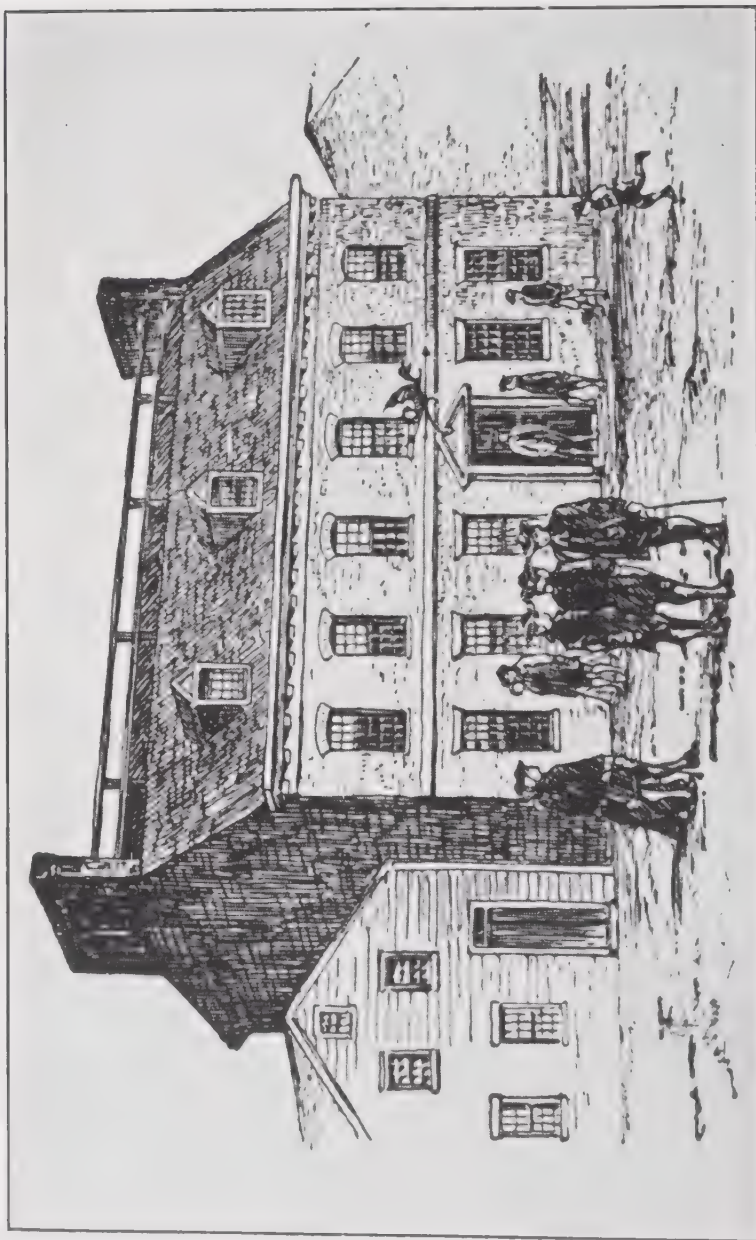
Certain it is that during the sway of the English coffee house, and at least partly through its influence, England produced a better prose literature, as embodied alike in her essays, literary criticisms, and novels, than she ever had produced before.

The advent of the pleasure garden brought coffee out into the open in England; and one of the reasons why gardens, such as Ranelagh and Vauxhall, began to be more frequented than the coffee houses was that they were popular resorts for women as well as for men. All kinds of beverages were served in them, and soon the women began to favor tea as an afternoon drink. At least, the great development in the use of tea dates from this period, and many of these resorts called themselves tea gardens.

FIRST FRENCH COFFEE HOUSES

In 1671 the first coffee house in France was opened in Marseilles. Pascal, an Armenian, opened the first coffee house in Paris, at the Fair of St. Germain, in 1672. The progenitor of the real French café was the Procope, opened in Paris in 1680 by François Procope, a lemonade vender of Florence.

The coffee house spread rapidly in France. In the reign of Louis XV, there were over 600 cafés in Paris. These became famous: Tour d'Argent, the Royal Drummer, Café Foy, Régence, Momus, Café de Paris, Voisins, Café de la Paix, and Tortoni. At the close of the 18th century there were over 800 cafés in Paris; in



THE GREEN DRAGON. THE CENTER OF SOCIAL AND POLITICAL LIFE IN BOSTON FOR 155 YEARS
This tavern figured in practically all the important national affairs from 1697 to 1852, and, according to Daniel Webster, was the "headquarters of the Revolution."

1845, there were over 5,000. They played an important part in the French Revolution, in the development of French literature and of the stage. Among the notables that frequented them were Voltaire, Rousseau, Fontenelle, Beaumarchais, Diderot, Desmoulins, Napoleon, Marie Antoinette, de Musset, Victor Hugo, Gautier, Talleyrand, Marat, Robespierre, Danton, and Rossini.

While it is recorded that coffee made slow progress with the court of Louis XIV, the next king, Louis XV, to please his mistress, du Barry, gave it a tremendous vogue. It is related that he spent \$15,000 a year for coffee for his daughters.

INTRODUCTION OF COFFEE INTO NORTH AMERICA

The first to bring a knowledge of coffee to North America was Captain John Smith, who founded the Colony of Virginia at Jamestown in 1607. Captain Smith became familiar with coffee in his travels in Turkey.

Although the Dutch also had early knowledge of coffee, it does not appear that the Dutch West India Company brought any of it to the first permanent settlement on Manhattan Island, in 1624. Nor is there any record of coffee in the cargo of the *Mayflower*, in 1620, although it included a wooden mortar and pestle, later used to make "coffee powder."

In the period when New York was New Amsterdam, and under Dutch occupancy, 1624-64, it is possible that coffee may have been imported from Holland, where it was being sold on the Amsterdam market as early as 1640, and where regular supplies of the green bean were being received from Mocha in 1665; but positive proof is lacking. The Dutch appear to have brought tea across the Atlantic from Holland before coffee. The English may have introduced the coffee drink into the New York colony between 1664 and 1675. The earliest reference to coffee in America is in 1668,¹ at which time a beverage made from the roasted beans, and flavored with sugar or honey and cinnamon, was being drunk in New York.

¹ Singleton, Esther. *Dutch New York*. New York, 1909 (p. 132).



MERCHANTS COFFEE HOUSE IN NEW YORK (AT THE RIGHT) AS IT APPEARED 1772-1804

The original coffee house of this name was opened on the northwest corner of Wall and Water Streets about 1737, and was moved to the southeast corner in 1772.

FAMOUS COLONIAL COFFEE HOUSES

The early history of coffee in the United States centers around the coffee houses of New York, Boston, and Philadelphia. These were patterned largely after the English prototype. Gradually they became taverns, and not infrequently evolved into hotels. In Colonial days, Americans were also large consumers of tea, and, indeed, were in a fair way to become a nation of tea drinkers, when King George III perpetrated that fatal blunder known as the Stamp Act. The Boston Tea Party of 1773 cast the die for coffee. It became a patriotic duty to drink something else, and coffee didn't have to come from England. Thus was started a national habit which made coffee our national drink. So, when the coffee house disappeared, the coffee drink was found to be strongly intrenched in the homes of the people, and it has stayed there ever since,—“King of the American breakfast table.”

In Boston, the London, Crown, and the Gutteridge were the best-known early coffee houses. Later came the King's Head, Indian Queen, and Green Dragon. The Exchange Coffee House, erected in 1808, was a seven-story skyscraper, and was probably the largest and most costly commercial coffee house ever built.

The burghers of New Amsterdam began to substitute coffee for “must,” or beer, in 1668. Coffee first appears in the official records of the New England colony in 1670. In 1685, the year following William Penn's settlement on the Delaware, we find him buying supplies of coffee in the New York market, and paying for them at the rate of 18 shillings and 9 pence (about \$4.68) a pound.

The King's Arms (1696) was the first coffee house in New York. It was followed by the historic Merchants Coffee House (sometimes called “the birthplace of our Union”), the Exchange, Whitehall, Burns, and Tontine houses.

The coffee houses of early Philadelphia loom large in the history of the city and the republic. Picturesque in themselves, with their distinctive colonial architecture, their associations were also romantic. Public slave auctions were held regularly on a platform in the street before the second London coffee house, kept by William Bradford, the printer.



FAZENDA GUATAPARA, SAO PAULO, BRAZIL, WITH 800,000 COFFEE TREES IN BEARING

Technical

IV. HOW COFFEE GROWS AND HOW GREEN COFFEE IS MARKETED

Present day cultivation and preparation, trade characteristics and marketing.

V. FACTORY PREPARATION AND ROASTING PRACTICE

How green coffee is treated for roasting—Blending and grinding, with Standard grinds—The roasting process—Store coffee roasters—Vacuum packing—Other types of containers—Coffee grinding methods.

VI. COMMERCE OF COFFEE

World coffee production—A survey of the producing countries—Coffee in the depression and World War II—Coffee consumption in the U. S. and abroad.



PICKING THE COFFEE BERRIES. SAO SIMAO, MOGYANA, BRAZIL

How Coffee Grows and How Green Coffee Is Marketed

*Present-day cultivation, preparation, trade characteristics
and marketing.*

GENERALLY speaking, the most suitable climate for coffee cultivation is in the tropics and sub-tropics and, as in the case of Sao Paulo, Brazil, within the fringe of the Temperate Zone. Three species of coffee are grown commercially, *Coffea arabica*, *robusta* and *liberica*, and of these *arabica* is the most important, furnishing around 90 percent of the coffee consumed. The *arabica* species is found throughout the Western Hemisphere, Africa and Asia. The *robusta* and *liberica* varieties are found in low hot countries of the Eastern Hemisphere where the *arabica* species will not flourish. All three varieties require a warm, moist climate free from frost and with abundant rainfall, but the degree of these requisites differs among the species.

The *arabica* species, for examples, can not withstand the extremes of climates that *robustas* or *libericas* can, and is highly susceptible to pests and diseases. *Arabica* flourishes best at altitudes of from 2,000 to 6,500 feet or the frost line, while *liberica* and *robusta* do best in regions from sea level to 2,000 feet. Rainfall is an important factor to be considered in the cultivation of coffee. Throughout the coffee growing belt rainfall varies from 40 to 120 inches, and anything less than 40 inches would necessitate irrigation. The amount of rainfall however is not as important as is the time of the rainfall. A heavy rain followed by strong sun is neces-



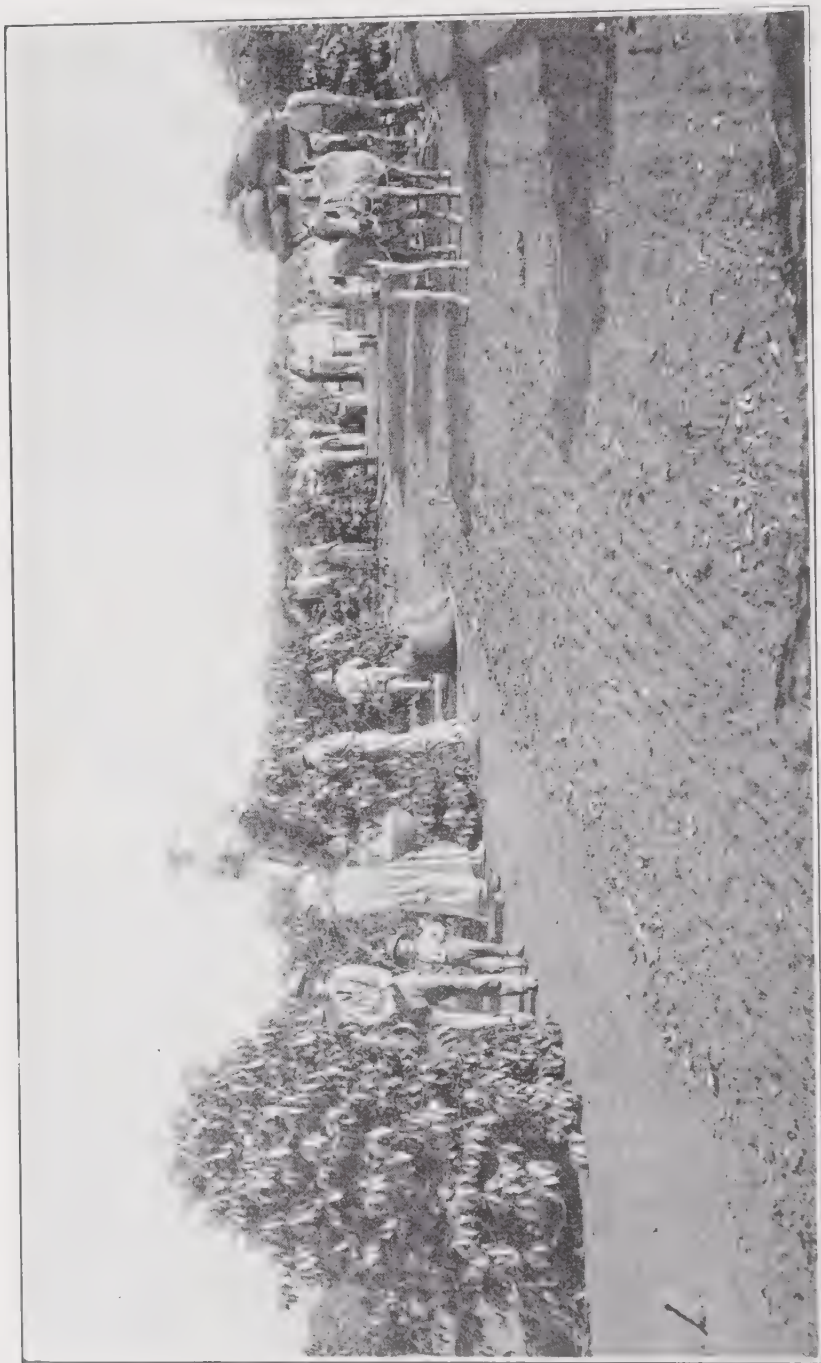
COFFEE NURSERY UNDER A BAMBOO ROOF IN COLOMBIA

sary when the berries are maturing, and a dry spell is needed during harvest. As for temperature, the best coffees are grown within a range of from 65° to 75°.

No definite statements concerning the type of soil necessary for coffee cultivation can be made as excellent results have been attained in a variety of types of dirt. However a mixture composed of disintegrated volcanic rock with an addition of rich decomposed mold and porous and permeable soil meet all the requirements of the tree and these conditions must be approximated in other regions for the best results. Brazil's best coffee soil is known as *terra roxa*, a top soil of red clay three or four feet thick with gravelly sub-soil allowing good drainage. Some of the best coffee lands in Colombia, Central America and Java consist of rich loamy soil mixed with disintegrated volcanic rock on porous subsoils.

The coffee plant needs sunshine, but a few hours exposure daily is all that is necessary. Hilly ground has the advantage of offering a suitable exposure because the sun shines on the trees only part of the day. Hills also facilitate drainage and coffee trees can be grown only on well drained land. Strong winds and intensely hot sunlight are foes of the coffee tree, especially the *arabica* variety and for this reason in most countries it is customary to erect windbreaks of tall rugged trees. These trees also serve the purpose of shading the coffee trees. In some countries it also is the practice to plant catch crops between the rows of coffee trees both for additional revenue and to shade the coffee trees. In Colombia shading is generally practiced in the warmer districts and at lower altitudes, the shade trees being planted between the rows of coffee trees. Leguminous varieties are used, the acacia and guama trees being most popular as they furnish the most nutriment to the soil.

Coffee trees are grown from seed by two methods, either in the position that they are going to occupy as full grown trees or in nursery seedbeds for later transplanting. In the former case, which is called planting "at stake", and popular in Brazil, four or five seeds are sown in a hill and after germination all but the strongest plants are removed. The hills in which these seeds are sown



PICKING COFFEE ON A WELL-KEPT FAZENDA, BRAZIL

are anywhere from 6 to 14 feet apart. In the nursery method, popular in Colombia and Central American countries, the seeds are planted in a seedbed, and six months later when they are about six inches high are transplanted to a nursery where they remain for 18 months and attain a height of 1½ feet. The plants are then transferred to the plantation and are set in shallow holes 8 to 12 feet apart where they will mature and produce in three to five years, though commercial crops do not come until the sixth year. Coffee trees produce full crops up until the fifteenth year and after that decline in yield, though some give a paying crop until their thirtieth year. Ordinarily a tree bears from ½ to 8 pounds of coffee annually, and two pounds of clean coffee is considered satisfactory.

If allowed to grow naturally a coffee tree would attain the height of 40 feet. To keep the strength from being absorbed by the wood and to facilitate picking, most trees, especially *arabica* variety, are kept pruned to a height of from 5 to 15 feet. The *robusta* specie is known to reach a height of 50 feet.

Besides pruning, coffee cultivation entails weeding, fertilizing hoeing, plowing and other cultural practices. However, these practices are dependent upon a number of factors such as condition of soil, i.e., whether the plantation is on virgin soil, availability of labor, fertilizer and equipment. The *robusta* and *liberica* species are more disease resistant than the *arabica* with the result that the cultivation of the latter entails more work and cultural practices than needed with *robusta* and *liberica*. Probably the most destructive of the various pests, fungi and diseases of the *arabica* coffee tree is the coffee-bean borer (*Stephanoderes hempei*). The original home of this pest appears to be Uganda in East Africa, and from there has spread to Java and Brazil.

Prior to the ripening of the coffee cherry or bean, the coffee tree breaks out into a beautiful dress of white blossoms, closely resembling the orange blossom in appearance and odor. Six or seven months after blossoming the coffee cherry is first green in color and then as it ripens turns red and finally becomes a deep purplish crimson color. It is then ready for picking. This ripening season varies throughout the world according to altitude and climate. In the state of Sao Paulo, Brazil, for example, the harvesting



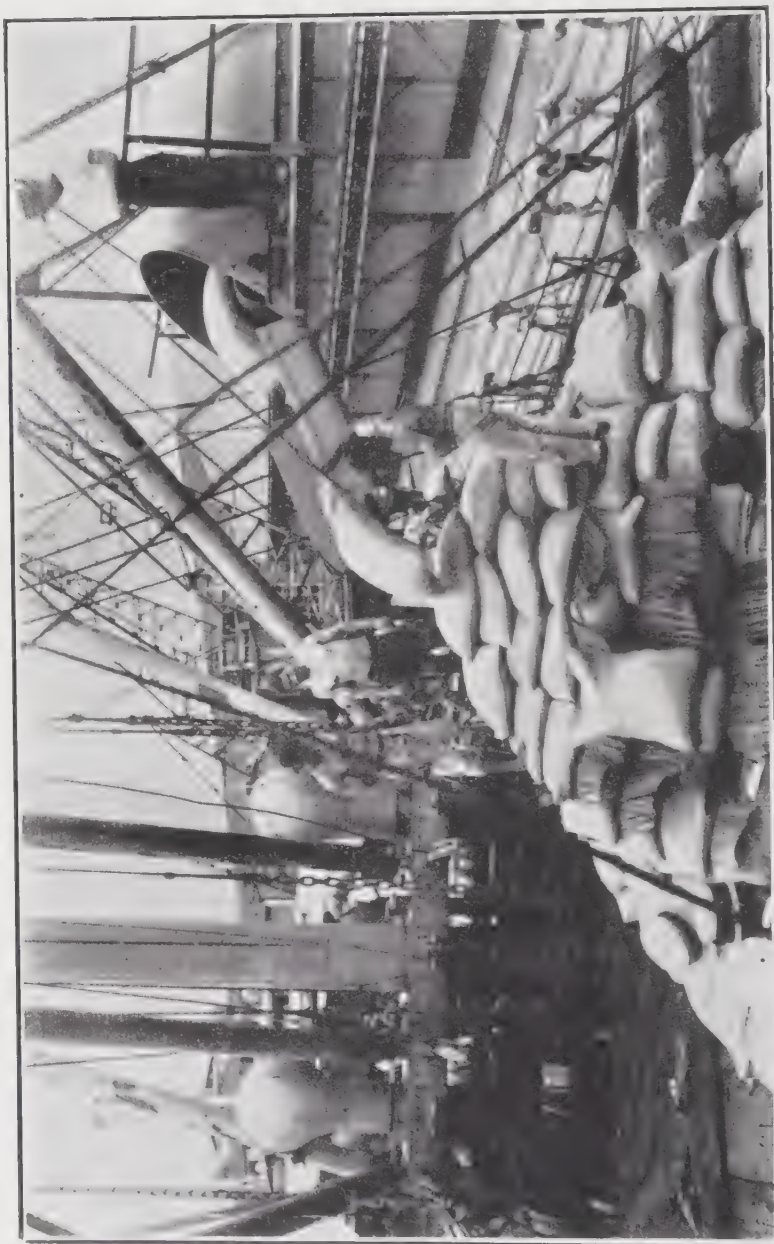
COFFEE DRYING GROUND OF THE CIA. AGRICOLA SANTA SOPHIA, SAO PAULO, BRAZIL.

season lasts from May to September, while in Java, in the Netherlands East Indies, three crops are produced annually and harvesting is almost a continuous process. In Colombia the harvesting seasons are from March to June and October to January. In Guatemala the coffee is picked from October through December, and in Venezuela from November through March. In Uganda, Africa, on the other hand, there are two main crops, one ripening in March and the other in September, and picking is carried on in practically every month except December and January.

PREPARING THE COFFEE BEAN

The coffee berries are picked from the tree by hand and are then prepared for market by one of two methods, either the "dry" or "wet" method. Coffees prepared by the "wet" method are known as "washed" coffees and are generally regarded as higher grade and command a better price than the coffees prepared by the "dry" method and known as "naturals". Both methods have as their purpose the removal of the outer hull and the parchment and the gummy substance between these two covers. The dry method is common in Brazil and those Mild countries where the water supply is limited, while 90 percent of Colombia's coffees are prepared by the wet method.

In the dry method as used in Brazil, the cherries including ripe, dry and immature beans along with twigs, stones and other impurities are dumped into sluiceways where running water carries them to the drying ground. When they reach the drying ground the cherries are spread in thin layers for drying, a process that lasts for 15 to 20 days. The cherries must be turned over several times daily to permit uniform and thorough drying by wind and sun. At night they must be raked into piles and covered up to protect them from dew and rain. Artificial drying is used on some of the larger plantations. If the cherries are not to be hulled immediately after drying they are bagged and stored in warehouses. Otherwise they are carried to the hulling machines where the outer hull and parchment are removed, and then to a machine that separates them as to size. The coffee bean is discharged from the machine into bags ready for shipment to port. At the port the coffee beans may



THE AUTOMATIC BELT POURS INTO THE HOLD A CONTINUOUS STREAM OF BAGS
OF COFFEE AT SANTOS

be re-graded and further imperfections removed by hand, re-bagged and weighed and then taken to a warehouse for export. In the dry method of preparation all cherries, ripe, over ripe and green, are stripped from the tree.

Under the wet method only the ripe cherries should be picked and they are afterwards fed by a stream of water into a tank filled with water, which allows the ripe cherries to sink to the bottom while the unripe and defective berries float to the top and thus are easily removed. From there the cherries are fed into a pulping machine of either a cylinder or disc type and the outer pulp removed exposing the gummy matter surrounding the parchment skin which encloses the coffee bean. From the pulping machine the cherries are taken to concrete tanks where they remain for 12 to 24 hours, which is referred to as the fermentation step. During this period the gummy matter is loosened. At the end of the 12 to 24 hour period the cherries are thoroughly washed in machines or sluiceways with constantly changing clear water where all vestiges of the sticky substance is removed. Next they are laid out for drying in layers several inches thick on open air concrete patios. During the drying process they must be constantly turned over so that drying is uniform. In some cases they are dried by machine. Following drying the cherries are put through a milling or hulling machine, where the tough parchment coating and the silver skin are removed, exposing the two coffee beans. Then the beans are sorted by hand to remove further imperfections and graded by machines. Later, imperfections such as black beans, may be removed by hand picking. Then the coffee is bagged ready for market. At the ports, before export, the coffee may again be scrutinized for imperfections and re-graded before being shipped to foreign ports.

From the interior plantations cleaned and processed coffee is transported to shipping ports by river boat, muleback, train or truck, where it is stored in warehouses to await final shipment to consuming countries. Often the coffee is graded and sorted at the port before being packed for shipment in jute bags of approximately 60 kilos net weight (132.276 pounds). Brazil coffee is commonly shipped in bags of 60 kilos while in other countries it is

generally 70 kilos. However for statistical purposes the 60 kilo weight is used as the standard unit.

KINDS OF COFFEE

More than a hundred different kinds of coffee are bought and sold in the United States. They are divided into the two general groups—Brazils and Milds, the former representing all coffees grown in Brazil and the latter includes all coffees grown elsewhere in the world. Brazils make up about 50 percent of the coffee consumed in the world. Both Brazil and mild coffees are identified not only by the country in which they are cultivated, such as Colombians, but also by districts or states within the country or port through which they are shipped.

TRADE CHARACTERISTICS

Brazil coffees are classified into four great groups, which bear the names of the ports through which they are exported: Santos, Rio, Victoria, and Bahia. Santos coffee is grown principally in the State of Sao Paulo; Rio, in the state of Rio de Janeiro and the state of Minas Geraes; Victoria, in the state of Espirito Santo; and Bahia in the state of Bahia. All of these groups are further subdivided according to their bean characteristics and the districts in which they are produced. Parana is the youngest of these producing states. Its port is Paranagua.

Among the Brazil coffees Santos is the most popular due to its sweet, clear flavor. Rios has a pungent flavor and aroma. Minas coffees are similar to Santos.

Mexicans are mellow, rich in body and of fine acidity. The best known districts are Coatepec, Huatusco, and Orizaba.

The best known Guatemalas are Cobans and Antiguas. They have an aromatic cup and are fine blenders. Salvadors are similar in quality to those of Guatemala. Nicaragua's washed coffees are fine roasters and acid in the cup. The high altitude coffees of Costa Rica are rich in body, of fine, mild flavor, and make superior blenders. Washed Cuban, Santo Domingo, Haiti, and Jamaica coffees all bear a similarity as to cup quality, being grown in the same West Indies areas.

Puerto Rico coffees are fancy roasters with a flavor similar to others grown in the West Indies.

The best known Colombians are Medellins (handsome roasters, fine flavor and body), Manizales (similar to Medellins but more acid), Armenias, Bogotas, and Bucaramangas, which also compare favorably with Medellins and Manizales.

Washed Venezuelans, as well as the naturals, enjoy a good market. Washed Caracas are best in roast and cup. Meridas are considered by some to be the best of the Maracaibos, having a delicate flavor prized by experts.

Mocha coffees have a unique, acid character, and a heavy body which make them useful for blending with fancy mild washed types.

In recent years a high grade mild coffee grown in Kenya Colony, East Africa, has been received with favor by consumers in Europe and America.

The best Java coffees come from the Preanger, Cheribon, Buitenzorg, and Batavia districts. The Sumatra growths are also popular.

Among the Ethiopian growths the Longberry Harar resembles Mocha in the cup.

Kona growths from Hawaii are of fine flavor and blend well with any high grade mild coffee.

For a full discussion of the trade values and cup characteristics of the principal kinds of coffees grown in the world, buyers are referred to *All About Coffee*.

MARKETING OF COFFEE

Green coffee passes through seven stages of transportation in its route from plantation to roasting plant. These are: First, from the drying ground or cleaning plant to the railroad, river boat or other means of transportation, that secondly, carries it to the city of export; third, into the warehouse at point of shipment; fourth, into the steamer for movement overseas; fifth, out of the steamer and onto the wharf at the port of destination; sixth, off of the wharf into the receiving warehouses; and seventh and last, out of warehouse to the roasting plant.



LOOKING TOWARDS THE COFFEE RING IN THE NEW YORK COFFEE AND SUGAR EXCHANGE WHERE
TRADING IN COFFEE FUTURES IS CARRIED ON

Green coffee buyers in the large importing centers of the United States and Europe recognize three distinct markets in their operations. One of these is called the "spot" market, because the importers, brokers, jobbers and roasters trading there deal in actual coffee, that is coffee that has actually arrived from the producing countries and is already in the warehouses of the consuming countries. In New York the spot market is in the district of lower Wall Street, which includes a block or two each side on Front and Water Streets. Importers, brokers, jobbers and roasters here conduct their "street" sales.

The second market may be designated as the "shipment" market, in which the trader is concerned with actual coffee for shipment at a given time from the producing country.

The general practice of New York importers in the "shipment" market is to buy coffee from the producing countries in one of three ways, either "c & f" (cost and freight), or "c. i. f." (cost, insurance, freight), or on an f. o. b. delivery steamer at loading port. In New York cables are received daily quoting the offering prices on various grades of coffee. Payment usually is made by a letter of credit drawn upon the importer's bank, entitling the exporter to draw at 50, 60, or 90 days' sight against the shipping documents.

The third market is called the "futures" market, which means trading in coffee on the New York Coffee and Sugar Exchange. The futures trading operations on the Exchange are for the legitimate purpose of effecting hedges against holdings or short sales of actual coffees. The principal Exchanges are located in Rio and Santos, Brazil, and New York.

The New York Coffee and Sugar Exchange is the most important in the world because of the volume of its business. Trading is carried out through the use of two contracts, the "A" contract and the "D" contract, which call for dealing in all coffees from North, South and Central America, the East and West Indies, and Africa, with the exception of those coffees grown from Liberian seed and new or unknown growths.

All coffees delivered on Exchange contracts must be from warehouses in the port of New York and must, under contract



COFFEE GRADERS AND TESTERS AT WORK IN A NEW YORK IMPORTING ESTABLISHMENT

"D", which is used in trading coffees that pass through the port of Santos, be graded and classified by a panel of graders licensed by the Exchange. The "D" contract permits delivery of described Santos coffee only, the description being "fair to good roast, soft."

The Coffee Exchange also provides another contract known as contract "A", which permits the delivery of undescribed coffees not only from Brazil but other countries. These coffees must also be graded by official Exchange graders in the same manner as deliveries under contract "D" with the exception that no consideration is given to cup quality. However, all coffees delivered under both contracts must be sound and marketable.

The grade of the coffee is determined by comparison with the standard types of the Exchange. There are seven Exchange standards—No. 2 to No. 8. Type No. 2 is a high grade coffee and types after that are successively lower in quality, with type No. 8 the lowest type deliverable.

GRADING OF COFFEE

The coffee is graded by the number of imperfections in it, and in general the various kinds of imperfections are black beans, broken beans, shells, immature beans ("quakers"), stones, sticks, and pods. For counting the number of imperfections the black bean has been taken as the basis, and all imperfections, no matter what they may be, are calculated in terms of black beans, which trade custom has worked out as follows:

3 shells equal	1 black bean
5 quakers equal	1 black bean
5 broken beans equal	1 black bean
1 small pod equals	1 black bean
1 large pod equals	2 black beans
1 medium size stone equals	1 black bean
2 small stones equal	1 black bean
1 large stone equals	2 or 3 black beans

By this scale, a coffee containing no imperfections would be classified as type No. 1, but the possibility of this occurring is remote. The test is made on one pound samples. If a sample shows six black beans, or equivalent imperfections, it is graded as No. 2; if 15 black beans as No. 3; if 29 black beans as No. 4; if 60

black beans as No. 5; if 115 black beans as No. 6; type Nos. 7 and 8 containing more than 115 black beans are graded by comparison with recognized exchange types. Coffees graded lower than No. 8 are not admitted to this country. The standard types of grade set up by the New York Coffee and Sugar Exchange have been adopted by the coffee trade throughout the world and have done much to eliminate confusion and disputes.

The New York Coffee and Sugar Exchange was designed to be a market place for trading in coffee futures. As such it offers protection to bankers and coffee merchants by affording them an opportunity to hedge their stocks and purchases. All groups of the coffee industry including producers, exporters, importers, roasters and wholesalers find in it a means of protecting their profits and limiting their losses, inasmuch as hedging is not a speculative transaction but is in the nature of commercial price insurance.

THE OPERATION OF HEDGING

The operation of hedging appears to be a complex transaction but is actually simple. There are two kinds of hedges. The first is, a hedge to protect the merchant from a decline in the price of coffee which he has already purchased in the normal course of business, but has not yet sold. In this case the hedger would sell futures equal to the amount of his inventory. If the market did decline the hedger could then close out his futures contract and the profit on that transaction would cover the loss on the inventory.

The other kind of hedging is a hedge against a price advance. This occurs when a member of the trade, either roaster, broker or importer, has contracted to deliver coffee at some date in the future but has not yet bought the coffee that he will eventually deliver. While the delivery cost of the coffee has already been agreed upon the person making the delivery does not know what the ultimate cost of the coffee will be to him, and an intervening rise in price might force him to fulfill the contract at a loss. To protect himself he hedges by buying futures in the months corresponding to those in which he agrees to make deliveries. When the time comes to make the deliveries according to contract any

loss due to a rise in price would be offset by the rise in the value of the futures contracts.

The validity of these two hedging processes is due to the fact that futures prices on the New York Coffee and Sugar Exchange and the prices of actual or spot coffees generally tend to move in the same direction, so therefore, a decline in futures quotations is usually accompanied by a corresponding decline in the prices of actuals and a rise in futures quotations is generally accompanied by a rise in the cost of actuals.

An example of how these two types of hedges works would be the case of an importer buying a lot of coffee in Brazil. Inasmuch as this would be on the way for 50 to 60 days he would be susceptible to a price decline if he had not hedged against this decline by selling futures in an amount equal to his purchases in Brazil at the time of his purchase. When the coffee reaches New York he may sell a portion of it to a roaster and then take in his hedge equal to the amount of actuals he has sold. Any loss on the actuals would be offset by a profit from the futures. The roaster then may have purchased more than he needs for immediate use and to protect his inventory he would put out hedges, that is, sell futures, covering the amount of his inventory.

It is not essential that a coffee merchant be a member of the Exchange to avail himself of the facilities of the Exchange and to benefit from the insurance features of hedging. Any coffee merchant may use the facilities of the Exchange by buying and selling futures contracts through member firms.





SHOWING A BATTERY OF MODERN COFFEE ROASTING MACHINES IN A LONG ISLAND CITY PLANT

Factory Preparation and Roasting Practice

How green coffee is treated for roasting—Blending and grinding, with standard grinds—The roasting process—Store coffee roasters—Vacuum packing—Other types of containers—Coffee grinding methods.

THE development of the infusion qualities of coffee by a heat treatment called roasting, which transforms the prosaic "green beans" into brown nuggets of delightful fragrance, follows a long series of coffee-trade operations which have world-wide importance.

Since most people who taste a well-made cup of coffee are pleased with it and are disposed to continue its use, a consumer demand has resulted which is so large and so dependable that the growing of coffee has spread to lands of suitable climate all around the world. An enormous trade between tropical and non-tropical lands has resulted, as well as intensive studies by agronomists, chemists, engineers, mechanics, trade organizers, economists, and government officials; all aiming to solve important and baffling problems such as are met in the competitive production and distribution of any widely used plant product.

There are many reasons why the roasting of coffee cannot be performed in the growing country, and thus permit the export of goods which are ready for consumer use. A sufficient reason might be that the greater bulk of the roasted coffee, and the utterly different packing required, would cause a great increase in transport costs. But the fundamental reason is that while green coffee needs

no hurrying to its final market, the roasted beans must reach the consumer quickly if all the cup-flavor possibilities are to be realized. Modern devices for sealed and vacuumized packing of the coffee, after roasting or after grinding, delay the loss of aroma but cannot completely prevent it.

In theory, therefore, each household, restaurant, or hotel should be equipped with roasting and grinding apparatus of suitable capacity. But practically, at least in the United States, the roasting of coffee has seldom been done by any considerable part of the consumers. Today, even the grinding operation is being very largely done by the coffee retailer or the wholesale roaster, in line with the transfer of many other old-time kitchen jobs to the increasingly efficient modern food factories.

Large-scale roasting is really an old business in the chief coffee-consuming countries; large-scale grinding has been added to most United States plants; and there has been everywhere a constant development of improved factory machinery, now largely guided by expert technical research into the mysteries of the coffee bean and the conditions under which its unique flavor can be most fully developed and conserved.

MODERN COFFEE ROASTING

Coffee roasting is a method of developing aroma, flavor and body in the green coffee bean. A study of the chemistry of coffee discloses that in the roasting process the beans swell up due to the liberation of gases, the aromatic oils are developed, or cooked, and made ready for solution in water when the cells are broken up by grinding. Perfectly roasted coffee must be of the same color. Not only must each bean be of the same color as all other beans in the same roast but each bean must be the same color from outside to inside. Roasting is a chemical process requiring the absorption of a definite number of heat units per pound of green coffee and roasting research has demonstrated that the best results are obtained when the coffee is roasted the shortest possible time and at the lowest possible temperatures of the heating medium. Great strides have been made in scientific roasting and both time and temperatures have been greatly reduced in the past hundred years. Thus,

in 1864 the roasting time was 50 minutes with temperatures of 2000° F. whereas in 1948 the most modern roaster obtainable commercially (Continuous Coffee Roaster and Cooler made by Jabez Burns & Sons, Inc., New York) requires a roasting period of 5 minutes at a temperature of 500° F.

COFFEE PLANT OPERATION

The successive operations by which green coffee is converted into the roasted coffee are much the same in all modern commercial coffee roasting plants. The bags of green coffee are first opened and the coffee poured into a green coffee dump, or chute in the floor, and the coffee is carried by gravity into a receiving bin above the green coffee cleaner. The cleaner removes lint, strings, hulls and all other foreign material that is lighter than the sound coffee beans. The heavier foreign matter, such as nails, stones, is removed after roasting in the stoner. The coffee then flows by gravity to a bucket elevator, or vertical conveyor, by which it is carried up to the top story of the plant to a green coffee mixer or blending machine. From the mixer the coffee is conveyed to a storage bin to be withdrawn as needed for roasting. From the storage bin the coffee can be released to the roasters in batches. After a batch is roasted it is cooled, conveyed to the stoner previously mentioned, a pneumatic separator with the air stream so regulated that the coffee beans are lifted into an elevated hopper but all foreign matter, even slightly heavier than the coffee beans, is left behind. From these elevated hoppers the coffee is withdrawn by gravity as needed for grinding and packaging. Following grinding, the coffee is again placed in bins supplying automatic weighing machines and packaging equipment.

1 TYPICAL COFFEE ROASTING MACHINE

A typical modern batch coffee roasting machine consists of a perforated metal roasting cylinder completely enclosed in an insulated metal jacket with suction openings for circulation of the heat stream provided along the bottom of the jacket and at the front head. The flame heated gases, tempered to the proper degree in the burner chamber by mixture with the relatively cooler gases

returned by recirculation, enter the center of the roasting cylinder at the back. Means are provided to control the rate of circulation and hence the temperature within the cylinder, and to permit the escape of excess gases through an outdoor outlet. It is fitted with a front head opening to receive the green coffee, and through this, when turned to the lower position, the finished product is discharged into the cooler box.

Modern coffee-roasting machines provide for easy control of the heat (from gas or light diesel oil), for constantly mixing the coffee in such a manner that the heat is transmitted uniformly to the entire batch, for carrying away all steam and smoke rapidly, for easy testing of the progress of the roast, and for immediate discharge when desired. The operator's problem, therefore, is the regulation of the heat and deciding just when the desired roasting has been accomplished.

If all coffees were alike, roasting would soon be almost automatic. In some plants most of the work is one uniform grade or blend; but coffees which vary greatly in moisture content, in flinty or spongy nature, and in various other characteristics, will puzzle the operator until he establishes a personal acquaintance with them in various combinations in repeated roasting operations. The roaster man, therefore, must be able to observe closely, to draw sensible conclusions, and to remember what he learns. Roasting coffee is work which anybody can do, which a few people can do well, but no one so well that further improvement isn't possible.

Because the roasting principles vary in different green coffees, trained study and a nice science in timing the roast and manipulating the fire are necessary to a perfect development of aroma and flavor. There is no absolute standard of what the best roasting results are. Some dealers want the coffee beans swelled up to the bursting point, while others would object to so showy a development. Some care nothing at all about appearance as compared with cup value, while others insist on a bright style even at some sacrifice of quality. Business judgment must decide what goods can be sold most profitably.

Coffee roasting requires an end temperature of from 500° F. to 415° F. for the bean. The quicker the roast the better the coffee.

providing that the temperature of the heating medium is not raised. Gas fuel is invariably used when available but light diesel oil is used in backward countries where gas is not available. Coal and coke are not used in the United States.

A further development in factory coffee roasting is the continuous coffee roaster and cooler first installed at the Brooklyn, N. Y., plant of The Great Atlantic & Pacific Tea Company early in 1942 by Jabez Burns & Sons, Inc. This machine roasts and dry cools 7500 pounds per hour (green weight) in regular production. The roasting period is 5 minutes. Production may be reduced by regulation of feed and heat input, without affecting the roasting period or the quality of the roast. In operation the green coffee is fed continuously into the back of the machine and cool roasted coffee is discharged from the front.

From storage hoppers above the machine the green coffee, already cleaned and blended, passes through a mechanical feeder which maintains a uniform rate of flow. This feeder is adjustable for any capacity within the operating range of the roaster, and is designed to charge the roasting cylinder with successive small batches (about 15 pounds each at maximum capacity) so that the spaces between the helical flanges within the perforated cylinder will contain equal quantities of coffee. The cylinder admits heated gases from a longitudinal muffle chamber which extends the full length of one side and over the top of the cylinder. As the coffee is moved forward through the cylinder by the helical flanges the heating medium is drawn through it, into a sealed duct at the opposite side, and returned through a special collector to the burner chamber for re-circulation. At the same time the coffee is gently agitated by the revolution of the cylinder to assure uniform heat transfer. At the forward end of the roasting cylinder the fully roasted coffee passes through an air-lock into the cooling section of the cylinder, where it is brought to room temperature by a powerful air draft, brought from outside the building to avoid loss of heat and change of pressure in the roasting room. The finished coffee is discharged by gravity from the cooler about 18 inches above floor level and a hand hole at the cooler discharge permits inspection of the roast.

THE ROASTING PROCESS

There is no universal rule for the degree to which coffee should be roasted. The average time in the United States is 16-17 minutes, for batch roasters, depending on the fuel and machine employed. (The Germans have *quick roasters* that do it in 5½ to 10 minutes.) The trade knows these different roasts: light, cinnamon, medium, high, city, full city, French, and Italian. The city roast is a dark bean, while full city is a few degrees darker. In the French roast, the bean is cooked until the natural oil appears on the surface, and in the Italian it is roasted to the point of actual carbonization, so that it can be easily powdered. Germany likes a roast similar to the French type, while Scandinavia prefers the high Italian roast.

In the United States, the lighter roast is favored on the Pacific coast; the darkest, in the South; and a medium-colored roast, in the eastern states. The cinnamon roast is most favored by the trade in Boston.

Coffee loses weight in roasting; the loss varying, depending upon the kind of bean, its age, and the style of roast. The average loss is about 16%. It has been estimated that 100 pounds of coffee in the cherry produce 25 pounds in the parchment; that 100 pounds in the parchment produce 84 pounds of cleaned coffee; that 100 pounds of cleaned coffee produce 84 pounds of roasted.

After the coffee has been in the roasting cylinder for a short time, the color of the bean becomes a yellowish brown, which gradually deepens as it cooks. Likewise as the beans become heated, they shrivel up until about half done, or at the developing point. At this stage, they begin to swell, and then pop open, increasing 50% in bulk. The roast is considered done when the bean cracks easily between the fingers. Some roaster men use their teeth, others the palm of the hand and a coffee trier.

At frequent intervals, the roaster thrusts his "trier"—an instrument shaped somewhat like an elongated spoon—into the cylinder, and takes out a sample of coffee to compare with his type sample. When the coffee is done, he shuts off the heat and checks the cooking by reducing the temperature of the coffee and of the cylinder as quickly as can be done. In the wet roast method he will spray the coffee, as the cylinder is still revolving, with 3 to 4 quarts of water

to every 150 pounds of coffee. In the dry method he depends altogether upon his cooling apparatus.

Roasters generally are not in favor of the excessive watering of coffee in and after the roasting process for the purpose of reducing shrinkage. "Heading" the coffee, or checking the roast before turning it out of the roasting cylinder, is another matter and is legitimate.

Finishing whole-bean roasted coffee by giving it a friction polish when it is still moist, using a glaze solution, or water only, is a practice not harmful if the proper solutions are employed. Coatings of sugar and eggs, glucose, mustard oil, and chicory are seldom employed today and their use must be stated on the label.

The cooling and stoning operation which follows the roasting requires efficient apparatus.

Generally speaking, the cooling process is to dump the roast into a metal car having a perforated false bottom, to which is attached a powerful exhaust fan that sucks the heat out of the coffee. The stoner has for its function the removal of stones and other foreign matter which the green-coffee operations have failed to get rid of. Usually the coffee beans are carried up a pipe by a regulated air current which is strong enough to raise the coffee but not the stones, which remain at the bottom of the stoner boot, whence they are dumped at intervals into a pan underneath.

THE GRINDING PROCESS

Commercial coffee grinding machines are designed to crush or break the whole beans into the desired size with a minimum of heat. Roll grinders, burr grinders and hammer mills are used, the latter usually for extremely fine or pulverized coffee.

After cooling and stoning, the coffee is ready for grinding and packing, if it has been blended in the green state. Otherwise, the next step will be to mix the different varieties before grinding, although some packers blend the different kinds after they have been ground. To mix whole-bean roasted coffee without marring its appearance is rather difficult, and there is no regular machine for such work.

Unless the coffee is to be sold in the bean, it is sent to the

grinding and packing department, to be further prepared for the consumer. Since the Federal Food Law, dealing with the adulteration of food products, has been in effect, the public has gained confidence in the purity of ground coffee in packages; and today a large part of the coffee consumed in the United States is sold in 1- and 2-pound bags, cans and jars already ground and ready for brewing.

A progressive coffee-packing house may have three different styles of grinding machines; one called the granulator for turning out the so-called steel-cut coffee; the second, a pulverizer for making a really fine grind; and the third, a grinding mill for general factory work and producing a medium-ground coffee.

The average roll granulator will turn out from 500 to 4,000 pounds of regular grind coffee an hour; the pulverizer, 75 to 100 pounds; and the average grinding mill, 900 to 1,200 pounds. Some types of grinding machines have chaff-removing attachments to extract, by air suction, the chaff from the coffee as it is being ground.

Formerly a large number of trade terms for designating different grinds of coffee were used in the United States, some of them meaning the same thing, while similar names were sometimes contradictory. Some years back a canvass of the leading American coffee packers disclosed that there were 15 terms in use; and that there were 54 different meanings attached to them. For the term *fine* there were five different definitions; *medium* had five; *coarse*, seven; *pulverized*, four; *steel-cut*, seven; *ground*, two; *powdered*, one; *percolator*, two; *steel-cut chaff removed*, one; *Turkish ground*, one; while *granulated*, *Greek ground*, *extra fine*, *standard*, and *regular* were not defined.

STORE COFFEE ROASTERS

Small capacity roasting machines for use in retail establishments have been developed in the United States. These make it possible for the independent dealer to feature the "roaster fresh" idea and thus capitalize the emphasis on freshness as brought out in the advertising of the chains and some of the packers of nationally known brands. However, regardless of this appeal, store roasting is not much of a factor. One possible reason is that the

average retailer is too busy to give the roasting machine the attention it requires. The answer would be a completely automatic machine. Machines have been devised that were claimed to be automatic but none have succeeded to any degree; up to this time.

VACUUM PACKING

Coffee begins to lose its strength immediately after roasting, the rate of loss increasing rapidly after grinding. Some foods deteriorate by losing their moisture and becoming dry and hard, some by molds and rot, and some by a change of flavor and aroma caused by the action of the oxygen. Coffee is one of the latter; oils and fats soon become rancid and oxygen is the greatest factor in this spoilage. Recognition of this fact brought about a significant development in the packaging of coffee—the invention of vacuum packing. Edwin Norton, of Norton Bros., Chicago, patented in 1900 a machine for closing tin food containers in a vacuum chamber. He soon afterward discovered that coffee would retain its aromatic qualities when so packed.

The first commercial use of this method was made in San Francisco in the latter part of 1905 by Hills Brothers. Since then, it has spread to all sections of the United States. Today, coffee packed in vacuum in the United States is second in tonnage only to coffee packed in paper bags.

It is claimed by the inventors of the vacuum method of packing coffee that the scientific reason why vacuum-packed coffee retains its aromatic freshness is because the oxygen of the air is eliminated and the package being sealed, the aromatic flavors cannot evaporate.

Although vacuum packed coffee is more expensive than other types of containers, consistent advertising has sold consumers on the advantages to them of buying coffee in this form despite its added cost. It has been of great advantage to wholesale packers because it has enabled them to distribute over a wide territory from one roasting plant, obviating the necessity for branch plants. It has also eliminated the cost of returned stale coffee.

During World War II, because of tin restrictions, most vacuum packed coffee was put up in glass jars. With the return



AUTOMATIC PACKAGING OF ROASTED COFFEE, UNDER VACUUM,
IN TIN CONTAINERS

of tin supplies coffee is now being put up in vacuum in both types of containers and the popularity of coffee packed in this form continues without abatement.

OTHER TYPES OF CONTAINERS

Because of its economy and utility, the paper bag is used in largest volume as a container for coffee in the United States. This type of container lends itself particularly to the needs of chain grocers who have a rapid turn-over with little opportunity for the coffee to become stale before it reaches the consumer. Usually the chains pack the bean coffee in the bags at the roasting plant. When purchased by the consumer the coffee is ground in the store and returned to the bag.

Most wholesale coffee packers selling through the independent retail grocer also put up some of their brands in paper bags. A variety of liners are used and some of the bags have patented closing devices. One manufacturer has developed a special Pliofilm-lined coffee bag which, it is claimed, prevents deterioration of the contents for from 60 to 70 days. The bag is filled with coffee and carbon dioxide gas simultaneously and then heat-sealed. The theory is that because of the Pliofilm the gas saturates the container walls, thus preventing the inflow of air.

Folding cardboard cartons also continue to be used for coffee although they have been largely supplanted by vacuum tins, jars and paper bags.

COFFEE GRINDING METHODS

As long as there continues a consumer demand for ground package coffee, there will be found manufacturers willing to supply it, despite all the well turned arguments in favor of grinding at home or in the store at the time of purchase.

There are factory mills to be had in which coffee may be reduced to the desired fineness at one passage through a pair of metal disk grinding plates, which are capable of producing 500 pounds an hour of finely ground coffee such as will pass completely through a square mesh sieve having 5/64 in. clear openings. These mills can be made to produce as much as 1000 to 1500

pounds of finely ground coffee an hour. For retail distributors there are many excellent counter mills that render efficient service in grinding whole-bean loose or package coffee for the housewife while she waits.

Because of the wide variation in coffee grind designations as well as the wide range of granulation within each specified grind the Brewing Committee of the National Coffee Association of U.S.A., headed by Chairman Edward Aborn, has done considerable research. The Committee accepted the premise that there were three basic grinds and by extensive tests determined in each classification the granulation which, in its field, would produce the best results in the cup. For example, the Committee determined that if a coffee grind was called "drip" it would work best in a drip pot if the sieve analysis showed that 20% of the sample would pass through a W. S. Tyler Co. 28-mesh sieve.

In cup tests and laboratory analysis it was discovered that the really controlling factor in each designation was the percentage of the ground coffee that passed through the Tyler 28-mesh sieve. It was recognized that some tolerance could be allowed while maintaining an efficient grind.

In order to bring these recommended standards for grinds to the attention of the public, and to obtain wide acceptance of the program, the National Coffee Association of U.S.A. requested the cooperation of the Commodity Standards Division of the National Bureau of Standards, U. S. Department of Commerce, in presenting a proposed Simplified Practice Recommendation for Coffee Grinds to all coffee grinders, the distributors of coffee and other groups interested for consideration. This was done on December 1, 1947, and the response indicates the adoption of the Standards by the large majority of the trade.

PURPOSE OF STANDARD GRINDS

The purpose of this recommendation is to establish as a useful standard of practice, certain granulations or grinds that will give the best results in brewing coffee.

This recommendation, based on extensive research, makes it possible for the coffee grinders to use the same designations for

FACTORY PREPARATION AND ROASTING PRACTICE

standard grinds, i. e., regular grind, drip grind and fine grind. Also, in the interest of uniformity the percentage of ground coffee to pass through a control sieve has been established for each of the three basic grinds. See table below.

STANDARD GRINDS FOR COFFEE

Grind designations	Amount of coffee retained on		Amount of coffee passing through control sieve 28-Mesh	Tolerances on amount of coffee passing through control sieve, 28-mesh	
	10 and 14 Mesh Sieves	20 and 28 Mesh Sieves		Not less than	Not more than
	Percent	Percent	Percent	Percent	Percent
Regular	33	55	12	9	15
Drip	7	73	20	16	24
Fine	0	70	30	25	40

Note. 1—The sieves referred to in the above table are W. S. Tyler Co. Standard wire screen sieves. The corresponding U. S. Standard sieves are Nos. 12, 16, 20 and 50.

Note. 2—The method of sieving used was the agitation of 100 grams of coffee for five minutes on W. S. Tyler Co. RO-Tap Sieve Shaker.

Note. 3—Companies using their own facilities for making tests are warned that uniform and careful procedure must be followed if accurate results are to be obtained. Because of the nature of coffee, it is necessary to use great care in keeping the sieves clean. Ordinary brushing will not do. It is necessary to wash the sieves frequently with a solution of hot water and trisodium phosphate. A solution of 1 ounce of trisodium phosphate to 1 gallon of hot water is suggested.

Roasted coffee is sold at wholesale in the United States chiefly by approximately 1500 roasters (which includes wholesale grocers and specialty firms) who feature either bulk or trade-marked package goods. It is sold at retail in the United States through seven distinct channels of trade: independent retail grocers, chain stores, mail order houses, delivery route distributors, specialty tea and coffee stores, department stores, and drug stores. The value of the coffee output of the roasting plants in the United States in 1947 was approximately \$1,143,072,126.



Earthchild Aerial Surveys, Inc.

AIR VIEW OF LOWER NEW YORK, WHERE THE COFFEE AND TEA DISTRICT IS LOCATED

White star marks Wall Street Building to right houses the National Coffee Assn. and the Pan-American Coffee Bureau. There are many coffee firms on Front, Water, and Pearl Streets, adjacent to Wall Street. South Street runs along the water's edge.

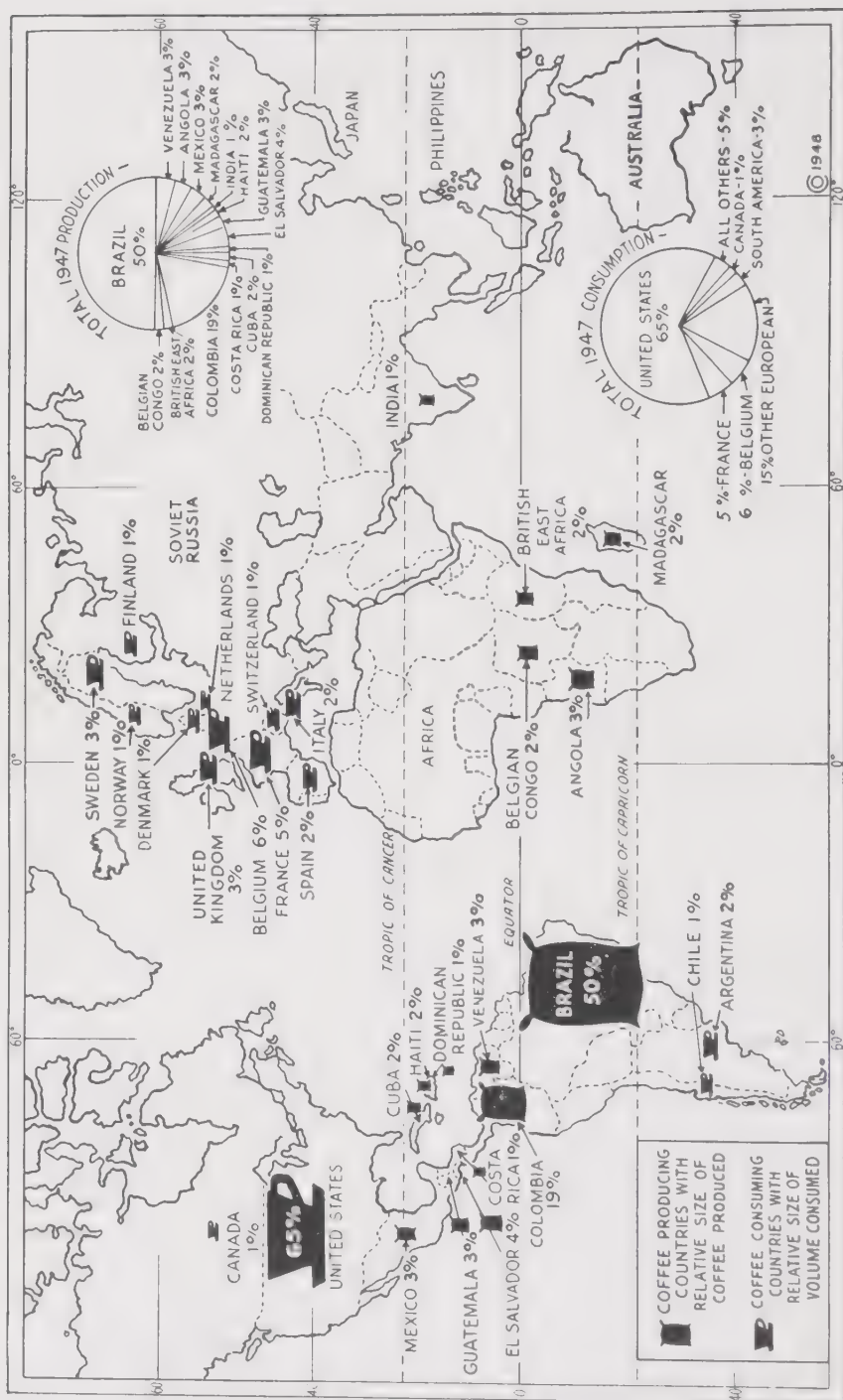
Commerce of Coffee

World coffee production.—A survey of the producing countries.—Coffee in the depression and World War II.—Coffee consumption in the U. S. and abroad.

THE world production of coffee is generally measured on two scales, total production and exportable production. The former includes exactly what the term implies, the complete production of all species of coffee throughout the world. The latter term, exportable production, includes only coffee produced that is available for export to consuming countries, i.e., the total world production less that which is needed for consumption within the producing countries. The production of coffee is recorded in crop years, July 1, through the following June 30, while coffee exports and consumption are measured in calendar years. The specific weight of coffee produced, exported and consumed, is also measured on two scales, bags and pounds. The term "bag" is one that has been adopted and used by the coffee industry itself and has been standardized to mean 60 kilos or 132.276 pounds. For the convenience of both the coffee trade and the laymen all statistics in this chapter will be given in terms of both bags and pounds.

The world's yearly exportable production of coffee is approximately 27,000,000 bags, over 3.5 billion pounds. To give an idea of what this amount means, if it were all made up into the drink we get at our breakfast table, each morning, there would be enough to supply each inhabitant of the earth with more than 65 cups a year, a total of not quite 150 billion cups, on the basis of forty cups to a pound. If this total were left in the bags in which it is shipped, each weighing 132.276 pounds, it would be enough to form a broad ten foot pavement reaching entirely across the United

THE ROMANCE OF COFFEE



COMMERCE OF COFFEE

States on which a man could walk steadily for five months at the rate of twenty miles a day.

The world's total production during the crop year 1946-47 amounted to approximately 57 million bags, or nearly 5 billion pounds. The producing countries annually consume from 9 to 10 million bags (1,200,000,000 pounds) which, subtracted from the total production, gives the exportable production figure. The record total production of all time occurred in the crop year 1933-34 when 42,946,000 bags (5,680,725,100 pounds) were harvested. That year also set a record for exportable production when 38,800,000 bags (5 billion pounds) was available for shipment to consuming countries. As a rule, the actual amount of coffee produced by each country can only be estimated, as accurate figures of output are seldom compiled. But the contribution that each makes to the coffee commerce of the world can be determined by the export and import figures of the countries involved, of which an accurate record is kept.

To illustrate the vast amount of coffee that is produced each year, the Empire State Building in New York City, the world's loftiest structure, is 1,248 feet high. Its contents equal a total of 57 million cubic feet. Yet a tower made of a year's supply of green coffee in bags of 152,276 pounds each would make a tower of nearly 122 million cubic feet, or more than three times the bulk of the Empire State Building.

COFFEE AROUND THE WORLD

Coffee growing is general throughout the tropical countries and in many of them it constitutes one of the leading agricultural industries. The majority of this vast amount of coffee comes from the western hemisphere, about 50 percent of it from one country, Brazil, and another 20 percent from Colombia. Directly and indirectly, the task of producing, shipping and preparing this coffee for consumption supports millions of workers and many countries are entirely dependent upon it for their prosperity and economic well being.

The principal coffee producing countries, according to the estimated 1946-47 figures of production and exports, are: Brazil,



GENERAL VIEW OF THE COFFEE-TRADING RING IN THE SANTOS BOLSA OFFICIAL DO CAFE
Note the stained-glass ceiling, the inlaid marble floor, and the coffee brokers' trading "pews," each with individual "prayer desk" or table

COMMERCE OF COFFEE

Colombia, El Salvador, Guatemala, British East Africa, Mexico, Venezuela, Haiti, Angola, Belgian Congo, Dominican Republic, Madagascar, India, French West Africa, Costa Rica, Nicaragua and Ecuador.

The world's total production of coffee for the ten year period, 1958-47, averaged approximately 55,000,000 bags (4.4 billion pounds) a year as compared to an annual average, prior to World War II, of 40,000,000 bags (5.8 billion pounds). The estimated exportable production for the ten year period, 1958-47, is 24,000,000 bags (5 billion pounds) a year. During this same ten year period, 1958-47, coffee production in Brazil averaged 15,972,800 bags (2.2 billion pounds) or more than the output of the remainder of the world. Since 1955, world coffee production has been decreasing and in recent years demand exceeded supply, one of the situations which led to the formulation of the Inter American Coffee Quota Agreement in 1940 by the United States and fourteen Latin American producing countries. In the two crop years following World War II a turn for the better has been seen following an increase in production in Brazil and some of the Mild countries, and the return of war ravaged areas to production.

Coffee is one of the most important commodities in world trade and for two decades has been one of the three leading import commodities of the United States. Coffee is also an important source of foreign exchange for producing countries and, in the case of many Latin American countries, is a dominating economic factor. In normal times the United States takes about one-half of the world's coffee exports and since the war this country absorbs 70 percent. Thus the prosperity of many Latin American countries is intimately integrated with the coffee trade of the U.S. In 1946, for the third year in succession, green coffee was the import colossus of the United States, topping all other imports in dollar value. In 1946 a total of 20,485,000 bags of coffee, or nearly 5 billion pounds, valued at \$466,951,000, entered this country. Coffee consumption in the past 40 years, in this country, has increased by 4 billion pounds, until we are now taking nearly 80 percent of the world's exportable production. If the people of

the United States were to suddenly cease drinking coffee the effect on the economy of the world would be devastating.

For the most part figures of exportation are the only statistics available to indicate the actual amount of coffee production in the countries named. The following additional data, however, will serve to show the extent of the industry's development.

COFFEE IN BRAZIL

The coffee industry of Brazil, which has furnished the world with 50 percent of its coffee for the past ten years, and a much higher proportion in preceding years, has developed largely in a century and a half. A small export trade was developed with Europe in 1770, the year that the first plantation was started in the state of Rio de Janeiro, with occasional shipments to Portugal. The formal recording of shipments was not made until 1800 so the written history of Brazil's coffee trade may be considered as a matter of the nineteenth and twentieth centuries.

Once started, Brazil's coffee export trade made rapid strides. In 1800 only 1,720 pounds of coffee were exported, contained in 15 bags, but at the turn of the century, in 1900-01, they amounted to 1,504,424,000 pounds, having passed the one-billion-pound mark in 1896-97.

PRODUCTION—This great expansion in output led to a prohibition of new planting over a period of years. But the adoption of this measure in 1902 had no immediate effect on coffee output, as newly planted trees do not come into full bearing for five years. Production rose to a peak in 1906-07 with a total of 20,409,190 bags (2,699,645,000 pounds) to set a record which stood for 21 years. The earlier ban on planting then began to take effect and production for two decades hovered between ten and fifteen million bags (1,500,000,000 and 2,000,000,000 pounds). And then, within the space of seven years, as a result of the lifting of planting restrictions, the warehouses and ports of Brazil were flooded with four immense crops, each larger than the preceding harvest. In 1927-28 a total of 25,945,000 bags (5,425,000,000 pounds) was recorded. Two years later this figure was raised to 29,404,000 bags (5.9 billion pounds). Over-production soon made itself felt in

the form of a disastrous drop in coffee prices and, as Brazil planters were faced with failure, the government effected a series of laws to save the coffee industry, one of which again prohibited new plantings. Inasmuch as it takes five years for a law of this nature to have any effect, the crop in 1951-52 totaled 26,105,000 bags (5,446,000,000 pounds), and then in 1953-54 came the largest coffee crop in Brazilian history, 29,880,000 bags or nearly four billion pounds. This one year's output of Brazil alone was enough to provide every inhabitant of the world with some eighty cups of coffee.

The zenith of Brazilian domination over world coffee production was reached in the period 1915-19 when she contributed an average of 76.5 percent of the world total. During the period 1920-54 the average declined to 65.5 percent and heralded a general decline in Brazilian production, as the law prohibiting further plantings took effect. From the peak production of 1953-54 the crop in 1955-56 totaled 20,927,000 bags (2,800,000,000 pounds) and in 1959-60 had declined further to 19,119,000 bags (2,500,000,000 pounds). This marked a decrease of some 10,000,000 bags in six crop years. By 1940-41 this figure was further reduced to 15,815,000 bags (2,000,000,000 pounds) and by 1945-46 to 12,106,000 bags (1,600,000,000 pounds) which immediately prompted the Brazilian government to end the ban on plantings of new coffee trees. By this time the Mild coffee producing countries had greatly increased their production and exports and had made large inroads on Brazil's share of world coffee exports. Production of coffee in Brazil reached a low since the turn of the century in 1944-45 when production totaled but 9,400,000 bags (1,250,000,000 pounds) but immediately began to rise when the 1945-46 crop totaled 15,965,000 bags. Estimates for the 1947-48 crop indicate that this will be the best since 1959-60 with a total of 16,867,000 bags (2,000,000,000 pounds).

Despite these recent declines in production, Brazil is still the leading producing country of the world supplying 46 percent of the total world production in 1945-46 and 51 percent in 1946-47. Of the world's total coffee exports Brazil supplied about 55 percent in 1945 and about the same amount in 1946. In 1942 the area in



WEIGHING AND SACKING COFFEE IN A WAREHOUSE AT SANTOS, BRAZIL.

COMMERCE OF COFFEE

Brazil devoted to coffee trees was 6,485,856 acres as compared to 8,745,581 acres in 1940. The total number of coffee trees in 1946 was 2,154,610,000 as compared to 5,000,000,000 in 1940. A marked decline is shown in each instance.

The coffee growing region is located in an area of 1,500,000 square miles extending from the Amazon on the north to the southern border of the state of Sao Paulo, and from the Atlantic coast to the western boundary of the state of Matto Grosso. Coffee is grown in nearly every state but the principal production areas are in the States of São Paulo, Minas Geraes, Rio de Janeiro, Espírito Santo, Bahia, Pernambuco, Paraná, Goyaz and Santa Catharina. The state of Sao Paulo is by far the leading area and produces approximately half of the total production of Brazil. In all of these states in 1945 there were 184,808 estates of which 72 percent were owned by Brazilians. These estates cover 2.02 percent of the land in Brazil which is suited to coffee cultivation, and are worked by approximately 5.2 of the total population of Brazil.

Brazil's coffee exports have suffered a similar decline along with production. In 1958 her exports reached a high point of 17,112,696 bags (2,265,599,000 pounds). But since that point exports continually declined to a low for this century of 7,279,658 bags (962,924,000 pounds) in 1942. The loss of European markets, due to war, was a good deal to blame for this sudden decline in exports, which has since largely been made up by the sudden increase in consumption in the United States. Following the low point in 1942, exports from Brazil began to rise until 1945 they totaled 14,172,054 bags (1,888,690,000 pounds) and in 1946 reached 15,504,581 bags (2,050,895,956 pounds). The United States has always been the largest purchaser of Brazilian coffee, followed by France, Germany and Holland in pre-World War II days. During the war practically all of Brazil's exports were absorbed by the United States. Since the war this situation has changed as Europe is becoming more active in the Brazilian market. In 1945 the United States absorbed but 82.5 percent of Brazil's coffee exports and in 1946 this figure decreased to 67 percent. Belgium, Sweden and Argentina were the next most active customers for Brazil's coffee in 1946.

Santos is not only the leading coffee port of Brazil, but of the world as well. Other important Brazilian coffee ports are Rio de Janeiro, Victoria, Paranagua, Bahia, Recife, and Angra dos Reis. Coffee exporters and commission houses located at these shipping points have tended recently to buy direct from planters in the interior with the result that important coffee markets have sprung up in the leading inland coffee centers. However, Santos and Rio de Janeiro retain their importance as the leading coffee centers, and in each is found a coffee exchange, similar in operation to the New York Coffee & Sugar Exchange. In Santos there is the Bolsa Official do Café, or Coffee Exchange, where coffee contracts are bought and sold by members. The Coffee Exchange at Rio de Janeiro is known as the Centro do Commercio de Café do Rio de Janeiro.

With the liquidation of the Departamento Nacional do Café (DNC) in 1946, a governmental agency which had controlled the Brazilian coffee industry for many years, the Sociedade Rural Brasileira, São Paulo, became the leading coffee association. This body is not exclusively a coffee organization, but is devoted to the general interests of all planters. Besides this, there are other commercial coffee organizations in Brazil, located in Santos, Bahia, Recife and Parangua, all of which take an interest in local coffee affairs. Brazil is also a member of the Pan American Coffee Bureau.

VALORIZATION AND CONTROLS

Since 1908 the valorization of coffee has been practiced in Brazil. The word is from the Portuguese *valorização* meaning "give value to". When the original plan was threatened with disaster, Hermann Sielcken, the New York coffee king, stepped in and saved the Brazil planters from ruin, the Brazilian government from possible revolution and won for himself and his partners in the enterprise much unenviable notoriety.

The principle of valorization is generally conceded to be economically unsound, because it encourages overproduction. And valorization in Brazil would have been a failure, had it not been for a combination of short crops, Hermann Sielcken's genius, and the first World War. Because of the lessons learned in this

experience Brazil's subsequent valorization enterprises ran more smoothly.

The first valorization plan was initiated in 1906 by the State of São Paulo. In that and succeeding years a total of 10,868,266 bags of coffee were purchased and stored in Santos, New York, and certain European ports in order to stabilize the price in the face of very heavy production. New planting for a term of years had been prohibited since 1902, and a limitation on yearly exports was also in effect for a while. The coffee thus purchased by the state was placed in the hands of an international committee, which fed it into the market at good prices over several years, so that the plan was successful not only financially but in preventing the ruin of planters through overproduction.

Another valorization campaign was launched in 1918, and a third in 1921. Both were not only successful but through enhanced prices were highly profitable. The good results from these plans led the government of the State of São Paulo to set up machinery for the continuous regulation of coffee marketing, which was entrusted to the State-controlled Institute for the Permanent Defense of Coffee. It stored large quantities of coffee in interior warehouses, made loans to planters, and closely restricted entries into ports. For several years the plan functioned well, but the world economic collapse of 1929, combined with unexpected heavy production, brought disaster which led to changes in control and policy. In February, 1935, the problem of dealing with the distressing coffee situation was placed in the hands of the Departamento Nacional do Café, a part of the Ministry of Finance. Within two years the DNC raised the coffee situation from a state of bankruptcy to a position of temporary stability and security, with every effort being made for its permanency. The striking feature of the new policy was the outright destruction of immense quantities of coffee.

Through 1944 a total of 78,214,000 bags, over 10 billion pounds, of coffee were destroyed before this practice was discontinued in the face of world shortage. The DNC also did noteworthy work in raising the quality of Brazil coffee and assuring adequate supplies to meet any demand. The department gave monetary assistance to planters and limited the volume of exports so as to

prevent oversupply abroad thus avoiding a price depression. At the end of 1957 the DNC brought to an end the price defense policy in favor of free marketing which involved a lowering of the export tax, permission to export lower grades of coffee and the elimination of the exchange rate on coffee bills. This policy change also placed a great deal of emphasis on coffee promotion. The main reasons for this change in policy were Brazil's declining position in the world coffee market, the low level of coffee exports, failure of substantial price rises and the falling value of Brazil exchange. The immediate effects of this plan were a severe drop in the price of Brazil coffee, a price war with the Mild countries and a rise in the quantity of exports.

In the short run it is probably true that the control policy helped many Brazilian planters by saving them from ruin or increasing their profits and by benefiting Brazil's foreign exchange and credit position. But the unfavorable effects far outweighed the benefits of a control policy. The leading unfavorable effect was the stifling of incentive to increase efficiency or to concentrate production in low cost units since the highest cost planter was covered by the level of prices set. Equally as unfavorable was the fact that Brazil's share of world coffee exports declined while the production and export of Milds increased, and in addition increased planting was encouraged by the price levels which only complicated the overproduction problem.

At the present time, with the Departamento Nacional do Cafe, now under liquidation, Brazilian coffee policy is being administered by the Division of Coffee Economy in the Ministry of Finance. While there appears to be no definite evidence of a unified plan of control, prices of Brazil coffee are influenced by the administration of her exchange controls, limitation of stocks at the port of Santos to 2,200,000 bags (500 million pounds) and financial assistance to planters. Upon leaving the fazendas, coffee is stored in official warehouses from which it is released to the port in pre-determined quantities, a system which also acts as a control. Minimum prices were set in June 1941, raised in July 1941, for the purpose of maintaining a desirable price differential between the

Santos type Brazil coffee and the Colombian Manizales type. Brazil has been worried for many years over this price differential.

COFFEE IN COLOMBIA

Colombia is the second largest coffee producing country in the world and the largest producer of the Mild type coffees. Official estimates of the number of coffee trees in production in Colombia in 1946 are placed at 949,000,000, and the output from these trees has steadily increased the total Colombian production during the last ten years in the face of declining production in Brazil.

The coffee industry of Colombia, which has furnished the world with a little over 20 percent of its coffee for the last ten years, has developed largely in the last 50 years. Coffee was first introduced into Colombia in the latter part of the eighteenth century and the first commercial export of coffee was made from the country in 1854. During the nineteenth century the cultivation of coffee spread gradually through the departments of Santander, Antioquia, Caldas and Cundinamarca from the department of Norte de Santander where it was originally introduced. Despite the widespread growth of coffee cultivation in many of the departments the volume of production was limited during the 1800's by lack of interior transportation facilities. It must be remembered that coffee is grown in Colombia in the Andes mountains at altitudes of from 4,500 feet to 6,500 feet. Transporting coffee to the seaports in the 1800's without adequate highways and railroads offered a tremendous problem. There was no large scale production of coffee in the Department of Antioquia until 1874 when a railroad was constructed from Medellin to Puert Berrio, and since that date the progress of coffee cultivation has kept pace with the construction of various lines of railroads which now connect even remote coffee areas with water transportation to world markets. Many railroads do not lead direct to the seaports of both the Atlantic and Pacific coasts of Colombia, but come down from the mountains to the Magdalena River, which is the commercial and coffee artery of the country. The Magdalena River is navigable for 700 miles of its course from the heart of the coffee country to the great coffee port of Barranquilla on the Caribbean Sea. Many of the great coffee



ESTATE IN ANTIOQUIA, COLOMBIA, SHOWING COFFEE GROWING UNDER SHADE

markets in the interior of Colombia are located along the banks of this great river. Navigable branches of the Magdalena River, such as the Cauca River, lead to other inland coffee centers.

COLOMBIAN EXPORTS AND PRODUCTION

Prior to 1912 the total production of coffee in Colombia was around 80,000,000 pounds (605,000 bags) annually of which some 76,000,000 pounds (570,000 bags) were exported. Since this time production has made phenomenal advances and within 55 years has increased nine-fold, with the growth being greatly accelerated in recent years. Her production in recent years has risen to a point where it is approximately half of the total Brazilian production. From the 1912 production figure of 605,000 bags, Colombia's production advanced to 1,440,000 bags (190 million pounds) in 1919-20 and to 2,855,000 bags (375 million pounds) in 1925-26. Colombia crossed the 5,000,000 bags (597 million pounds) production mark in 1927-28 and reached the 4,000,000 mark (550 million pounds) in 1955-56. For the last ten crop years her annual average has been 5,015,000 bags (665 million pounds), with the largest crop year in her history in 1945-44 when production totaled 5,555,000 bags. Production in 1946-47 totaled 5,500,000 bags marking an increase of 1 million bags in the last ten years.

Exports of coffee from Colombia have kept pace with production and have risen steadily year after year since 1912. In that year Colombia exported 570,000 bags (75 million pounds) of coffee which figure tripled in 10 years when 1,764,825 bags (255 million pounds) were exported in 1922. Exports hovered around 2,000,000 bags (265 million pounds) annually for the next six years and finally passed the 5 million mark in 1950 when 5,117,595 bags (412 million pounds) were exported. The 4 million mark was passed in 1957 when 4,059,642 bags (557 million pounds) were shipped from Colombian ports. In the next six years exports increased 1 million pounds reaching 5,250,922 bags (694,571,000 pounds) in 1945, the year of the record crop. Colombia's exports finally reached a record high in 1947 when 5,661,464 bags (748,875,812 pounds) were exported, as compared to 5,149,589 bags (681,141,000 pounds) in 1946.

Prior to World War II the United States was the largest importer of Colombian coffees annually taking from 70 to 75 percent of her exports, followed by Germany, Canada, France, Spain, Holland and Italy. During the war the United States and Canada took almost all of Colombia's exports. In 1945 Europe returned to the Colombian market taking 15 percent of her shipments and the United States 87 percent but in 1946 due to lack of currency and in the face of high prices Europe only absorbed 5 percent of the exports, while the United States took 95 percent and Canada 4 percent.

The principal coffee districts are located in the Departments—political and administrative divisions of Colombia—of Antioquia, Cundinamarca, Tolima, Caldas, Santandar, Norte de Santandar, Cauca, Magdalena, Valle del Cauca, Boyaca, Narino and Huila. Each of these districts is located on a high slope of the Andes mountains, ranging from an altitude of 4,500 to 6,500 feet. Colombian coffees do not take their market names from the Departments in which they are cultivated but from geographical localities and districts within these departments, and in many cases from cities in these departments.

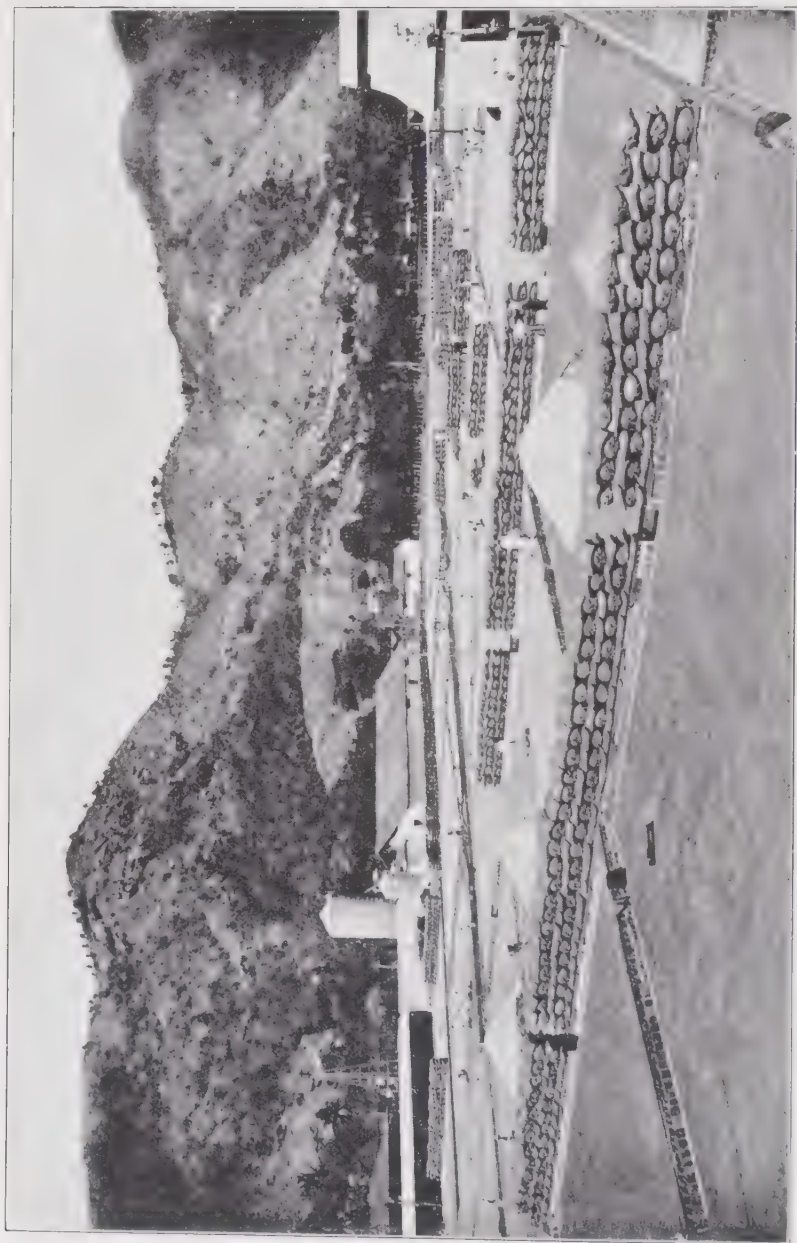
Colombian coffee reaches the export market mainly through the hands of agents of Colombian and foreign firms who have established offices in the various coffee centers such as Bogota, Medellin, Manizales, Cucuta, Armenia, Cali and Honda. These agents buy the coffee direct from the producers and ship it by rail, aerial cable and river to the ports of Colombia where it is loaded for transit to foreign ports. The principal ports through which the coffee is shipped abroad are Buenaventura, on the Pacific coast, which handled more than half of the 1946 exports, and Barranquilla and Cartagena on the Atlantic coast. Most of the coffee from Cucuta is shipped through Maracaibo, Venezuela, though some finds its way over the mountains on mule back and truck to the Magdalena River to Barranquilla.

The principal coffee organization of Colombia is the Federacion Nacional de Cafeteros de Colombia (National Federation of Coffee Growers of Colombia), which is composed of the planters, exporters, brokers and others interested in the coffee industry.

COMMERCE OF COFFEE

The Federation was organized in 1928 and since that time has functioned as a protective and promotional organization. The activities of the Federation are governed by the National Congress of Coffee Growers which meets every two years, and is composed of the Ministers of Industries of each producing department; the National Committee of Coffee Growers; Departmental Committees established in the capitals of the producing Departments; Municipal Boards in the producing districts; and the Federation management which is composed of a manager and a Board of Directors. The manager is either elected by the Coffee Growers Congress, or is appointed by the president of the Republic from three candidates recommended by the Congress. The Board of Directors is composed of ten men, five of whom are selected by the Congress. The remaining five are ministers of cabinets of the federal government. The manager and the Board of Directors make up the Executive Committee of the Federation. The Federation has always taken an active lead in the technical, statistical and research phases of the coffee trade, and has played a vital role in the rapid development of the Colombian coffee industry. In recent years it has also been very active in the commercial aspects of the trade in setting up commercial regulations, minimum prices and even purchasing coffee. Colombia is a member of the Pan American Coffee Bureau.

Since the late 1950's the marketing and exporting of coffee in Mild producing countries has been increasingly regulated by the government of these countries. For many years Colombia vigorously opposed any form of controls, but finally in 1940 was forced to pass legislation regulating internal control of coffee and establishing minimum export prices. This program is financed by a National Coffee Fund with which the Federation actively supports these minimum coffee prices by purchasing coffee from the growers. In July 1947 the minimum export price was raised to \$59.50 for a 70 kilo (154.52 pounds) bag. As a result of the controls and the price support policy the Federation has practically complete control of the Colombian coffee industry. In August 1947 the Federation held stocks of nearly 1,000,000 bags of coffee in Colombian warehouses. The Federation has offices in New York, and, prior to World War II, also had branches in Europe.



MODEL COFFEE PREPARING PLANT, SANTA ANA, EL SALVADOR

COFFEE IN EL SALVADOR

In El Salvador in 1945 there were more than 115,570 fincas (parcels of land cultivated with coffee) and nearly 142,000,000 trees covering 205,651 acres of land. El Salvador ranks third among the coffee producing countries in the world with an estimated production of 128,018,776 pounds in 1944-45 and 122,555,500 pounds or 950,000 bags in 1946-47.

El Salvador now ranks fourth in exports according to the 1946 export figures when she exported 106,507,709 pounds (805,195 bags), the majority of which was shipped to the United States. This represents a decline from former years when El Salvador exported 960,000 bags (126,979,776 pounds) in 1945 and 1,058,000 bags (157,284,895 pounds) in 1944. In 1945, 92.5 percent of her coffee was shipped to the United States. Prior to World War II Germany was an important buyer of El Salvador's coffee, but in recent years her best customers have been the United States, Canada, Sweden, Chile and Switzerland. The average coffee exports from El Salvador in the past five years have been 117,755,126 pounds (890,000 bags).

Coffee is cultivated in El Salvador at altitudes of from 1,500 to 5,500 feet, the most important producing areas being the political departments of Santa Ana, La Libertad, Ahuachapán, Usulután, Sonsonate and San Salvador.

In 1942 the *Compañía Salvadoreña de Café S.A.* was founded to buy and sell coffee with the object of regulating prices advantageously to the coffee growers, and to cope with business fluctuations. The company was founded with the coffee growers' capital and is also composed of government and bank representations. The company exports a high percentage of the coffee but local sales are still made by individual brands and marks. San Salvador is the capital and the railway center and therefore an important coffee trading city of El Salvador. The shipping ports for coffee are Acajutla, La Libertad, Cutuco and Puerto Barrios (the last named in Guatemala).

The *Asociación Cafetalera de El Salvador*, San Salvador, is composed of all coffee growers above 18 years of age, natives and foreigners. It is supported by a part of the export coffee tax and by



ENTRANCE TO A COFFEE FINCA IN THE HIGHLANDS OF GUATEMALA

dividends from shares of the Banco Central de Reserva, the Compañía Salvadoreña de Café and the Banco Hipotecario. Its objects are the study of problems concerning production, distribution, and consumption of Salvadoran coffee, the improvement of quality and rendering help to the grower where needed. There are branches of the association in Santa Ana, Ahuachapán, Juayúa, Santa Tecla, Cojutepeque, Sensuntepeque, San Miguel and El Unión in El Salvador, and in New York in the United States. The Compañía Salvadoreña de Café S.A. is in charge of the Inter-American Coffee Board regulations as they relate to El Salvador, as well as being in charge of all efforts to better the conditions of the coffee industry in El Salvador.

El Salvador is a member of the Pan-American Coffee Bureau and of the Federación Cafetalera Centro América y México. San Salvador is the headquarters for the latter association, of which Costa Rica, México, Guatemala, Honduras and Nicaragua are also members.

GUATEMALA COFFEE PRODUCTION

Guatemala, which ranks fourth in production among South and Central American countries, according to 1946-47 crop figures, has about 408,188 acres devoted to coffee cultivation which produced 850,000 bags (112,454,600 pounds) in 1946-47, as compared to 825,000 bags (109,087,700 pounds) in 1945-46. Production has been down in the last two years from the 997,000 bags (152 million pounds) produced in 1944-45.

In exporting coffee, Guatemala ranks third among the Latin American countries. In 1946 this country shipped a total of 887,987 bags of coffee (116,156,608 pounds). In 1945 Guatemala exported 894,520 bags (118,297,000 pounds), the highest in its history. The average annual exports for the past five years, 1942-46, have been 829,994 bags (109,788,286 pounds) and for the preceding five year period, 1937-41, averaged annually 744,554 bags (98,470,200 pounds). Germany was formerly the biggest purchaser of Guatemalan coffees but World War II altered this trend to the extent that the United States now absorbs approximately 90 percent of the exports, with Canada and Switzerland taking the remainder.

With the exception of El Peten Totonicapán, all of the de

partments of Guatemala produce coffee. Some of the most important districts are Tumbador, Colomba, Chicacao, Pochuta, Coban, Antigua, San Marcos, Barberena, and Amatitlan.

The majority of coffee exporters have headquarters in Guatemala City. The shipping ports are Champerico and San José on the Pacific coast; Livingston and Puerto Barrios on the Caribbean.

The Oficina Central del Café, under the Ministry of Agriculture, Guatemala City, controls the production and export of coffee and maintains a technical department for the improvement of the product.

There is also the Asociacion de Agricultores. This association has a coffee producers' department, which looks after the interests of the growers. Guatemala is a member of the Federacion Cafetalero Centro America y Mexico and the Pan American Coffee Bureau.

COFFEE IN BRITISH EAST AFRICA

Coffee cultivation was introduced into British East Africa in the late 1800's and has increased so rapidly in recent years that this area is now one of the leading factors of the world's coffee industry. Coffee is now cultivated in British East Africa in Kenya Colony, Tanganyika Territory, Uganda Protectorate and Nyasaland Protectorate, but the last named area will not be discussed here as its annual crop averages approximately 1,000 bags and is unimportant in world trade. The total annual production of the first three named areas prior to World War II was a little less than 2 percent of the world's total, 112,500,000 pounds (850,000 bags). Their exports before World War II were over 2 percent of the world's total exportable production, 9,920,000 pounds (775,000 bags). The total number of trees bearing coffee each year is estimated to be 190,000,000 covering an area of 554,150 acres. Uganda, which is the largest producer of the three areas, has 158,150 acres under cultivation, followed by Tanganyika with 106,000 acres and Kenya with 900 estates covering 90,000 acres. Total production of coffee in British East Africa during the crop years 1946-47 was approximately 850,000 bags (112,454,600 pounds) as compared to 822,000 bags (108,550,900 pounds) in 1945-46. The leading area in 1946-47 was Uganda with a production of approximately 409,

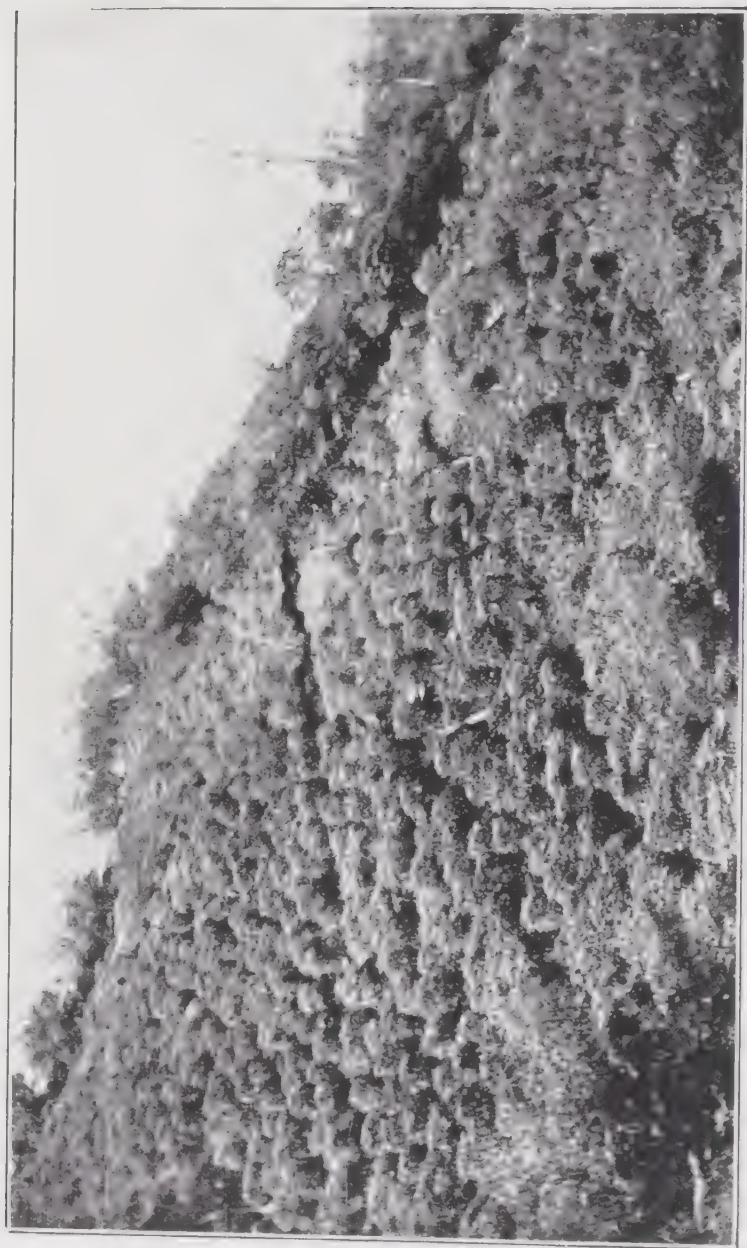
COMMERCE OF COFFEE

185 bags (55,125,555 pounds) as compared to 150,000 bags (59,524,200 pounds) in 1945-46. In 1946-47 Kenya produced 156,157 bags (20,256,520 pounds) and in 1945-46 production was 117,575 bags (15,552,520 pounds). Tanganyika produced 280,000 bags (57,027,280 pounds) in 1946-47 as compared to 241,900 bags (52,407,620 pounds) in 1945-46. The average annual production for the last ten years is 689,200 bags (91,174,619 pounds).

Prior to the war, the record for exports of coffee from British East Africa was 112,058,000 pounds (847,200 bags) in 1959. During the war years there was a slight decline in exports and British East Africa dropped from fourth to fifth place as a coffee exporter. However, in the last few years exports have kept pace with the increasing production. In the year 1945-44 total export were 560,000 bags (84,017,156 pounds) climbing to 745,670 bags (98,654,256 pounds) in 1945-46 and to approximately 775,000 bags (103,515,900 pounds) in 1946-47. Of the total 745,670 bags exported in 1945-46 more than half, 445,064 bags (58,606,688 pounds) came from Uganda; 27,257,056 pounds (205,911 bags) were from Tanganyika and 96,695 bags (12,790,512 pounds) were from Kenya.

Normally British East Africa coffees find their best market in the United Kingdom and British possessions. Before World War II the United States was also becoming an important factor in this market, and in 1941 absorbed 25 percent of the total coffee exported from British East Africa, but wartime shipping complications took her completely out of the market after 1945. Since the end of the war, though, coffees from British East Africa have been returning to the United States markets with increasing volume. During the last war the British Ministry of Food entered into a contract to purchase the entire crop of coffee from British East Africa for distribution within the United Kingdom and other British possessions. In 1947 this contract was renewed for five years to apply to the coffee needs of the United Kingdom only, and permits the British Ministry of Food to purchase parts of the crops of the three areas on a fixed price or price bracket basis.

In Kenya the better known coffee districts are, in the order of importance of production: Kiambu, Thika, and Ruiri. Most of Tanganyika's coffee is grown in the Bukoba and Kilimanjaro dis-



THE FAMOUS BOEKIT GOMPONG ESTATE, NEAR PADANG, ON SUMATRA'S WEST COAST
Showing the healthy, regular appearance of well-cultivated coffee bushes, twenty-six years old. Also note the line
of leathery bamboo wind-breaks

tricts: and Uganda's in the Bunyoro, Busoga, Masaka, and Mount Elgon districts.

The market center for Kenya coffees is Nairobi, Kenya Colony, in which market the principal exporters operate and where regular auctions are held. Business in native-grown coffees is handled both in Nairobi and in Mombasa, exporting firms having branches in the latter town. British East African coffees are steadily replacing coffees from India and Costa Rica on the London market. The shipping port for all three territories is Mombasa, with small quantities of Tanganyika coffee also being shipped from Dar-es-Salaam and Tanga.

The important trade organizations are the Mild Coffee Trade Association of Eastern Africa and the Hard Coffee Trade Association of Eastern Africa with offices at Nairobi, Kenya, and Mombasa, Kenya, respectively. The producer organizations are the Coffee Boards of Kenya, Tanganyika and Uganda, which meet for consultations on common problems as the East African Coffee Producers Committee. The Coffee Board of Kenya is composed of eight planter and three Government Members. Its revenue is derived from an export tax. It maintains a research bureau, conducts publicity for Kenya coffee and publishes a Monthly Bulletin. Until World War II the board had an office and Representative in London in which market the publicity effort was principally centered.

COFFEE IN THE NETHERLANDS EAST INDIES

The Netherlands East Indies ranked as the third largest coffee producing country in the world before World War II, but the coffee from these islands is a negligible factor in the present day coffee markets. The islands averaged yearly around 5 percent of the world's total production prior to the war, with Java supplying 84 percent of the Indonesian total, followed by Sumatra, Celebes, Bali and Timor. Nothing official is known as to the true conditions in the coffee growing areas, but it is known that the destruction wrought by the Japanese occupation forces during the war, and in the civil strife that followed, is great. It is estimated that of the 220,000 acres under cultivation in Java alone before the war only 142,000 acres are producing coffee at present.

In 1959-40 total production of coffee in the Netherlands East Indies reached 1,968,000 bags (260,516,000 pounds). Figures kept by the Japanese show that production declined rapidly during the war to 1,416,000 bags (188 million pounds) in 1941-42 and to 566,700 bags (15 million pounds) in 1942-43.

In normal times the Netherlands East Indies ranked third among the coffee exporting countries of the world and her coffees were famous in the four corners of the globe. Normal exports ranged from 1,000,000 to 1,500,000 bags yearly, and were absorbed mainly by Europe and the United States. Exports for the five years preceding World War II averaged 1,560,000 bags (181,000,000 pounds) a year. When the war broke out the United States became the principal customer but that trade ceased in 1942. Exports from the islands in 1946 amounted to only 26,000 bags (5,445,200 pounds) with small lots being shipped to the United States and the Netherlands. Consumption within the islands has always been high and has generally brought higher prices than the coffee exported.

Coffee was first introduced into the islands in the late 1600's and the first commercial shipment left Batavia in 1706. Coffee is cultivated on both European owned and native plantations. Until the 1900's coffee growing and trading were government monopolies but with the growth of European owned estates this system was succeeded by free trading. Prior to the war most of the large Dutch importers, and many American and English, had offices in Batavia. During World War II a single buying and selling organization known as "Koffiefonds" took complete control over all Robustas. In recent years the trade has gradually shifted from Batavia to Sourabaya, which port has now become the market center for Java coffees, though some "fancies" are still being marketed in Batavia. The market center for Celebes coffee is Macassar while Medan, Padang, Palembang and Sibolga are the chief markets in Sumatra. Other important Java coffee centers are Semarang and Bandoeng.

The finest Netherlands Indies coffees are the Arabica varieties produced in the districts of Mandheling, and Ankola in Sumatra, the Menado and Bungi coffees from Celebes, and Timor coffee.

Java coffee districts include such well known names as Buitenzorg, Preanger, Cheribon, Kadoe, Semerang and Malang. The preponderance of the coffee grown in both Java and Sumatra is Robusta, with small amounts of Arabica and Liberica. The native coffee culture is practically all Robusta.

MEXICO'S PRODUCTION INCREASING

Mexico ranks fifth among the coffee producing countries of South and Central America, largely due to an increase of 50,000,000 pounds (578,000 bags) in crop yield in the last seventeen years. There are about 55,000 plantations in Mexico at present, with 528,645 acres and 152,000,000 trees. Domestic consumption has been increasing yearly along with production and now nears 400,000 bags (52,910,400 pounds) yearly, and this has affected the country's exportable production. In 1929-30 production in Mexico totaled 652,000 bags (86,245,950 pounds). The yield has been increasingly larger each year and in 1946-47 it was 924,000 bags (122,154,840 pounds) as compared to 950,000 bags (125,662,200 pounds) in the 1945-46 crop year. Production of coffee during the last 10 years has averaged 905,775 bags (119,182,080 pounds) a year.

Mexico's coffee exports suffered serious declines in the period 1940-42, but has recovered in the last five years. In 1946 exports totaled 516,656 bags (68,514,189 pounds) as compared to 595,255 bags (78,755,000 pounds) in 1945. A combination of increasing production and domestic consumption has kept exports at an even level in the last decade. Exports during the last 10 years averaged 529,000 bags (70,055,500 pounds) annually. The peak in Mexican exports was in 1956 with 715,725 bags (94,508,688 pounds).

Prior to World War II the United States absorbed half of Mexico's exports, Germany from 30 to 40 percent, and the remainder to France and Holland. However, during the war and post-war years, practically all of Mexico's coffee has been absorbed by the United States. The United States retained 96.5 percent of her 1945-46 exports, with other shipments going to Sweden and the Netherlands.

Approximately 85 percent of Mexico's coffee is cultivated in the states of Vera Cruz, Chiapas, and Oaxaca, which comprise 86



MOUNTAIN SIDE COFFEE PLANTATION, WITH FACTORY AND DRYING TERRACES, MEXICO

percent of the coffee area. Coffee is also produced in the states of Puebla, Colima, Michoacan and Tobasco. At least 95 percent of Mexican coffee is grown in the shade, the remainder being raised at very high altitudes. Roughly 90 percent is Arabica, 7 percent Bourbon and the remainder Robusta and Maragogipe. Practically all plantations are located on slopes and employ no diking or terracing.

The chief market centers are Jalapa, Córdoba, Tapachula, Oaxaca and Mexico City. Shipments abroad are disposed of through commission agents who buy and sell according to sample or specification. The principal shipping ports are Vera Cruz and Puerto Mexico on the Gulf of Mexico, and Puerto Angel, Puerto Escondido and Salina Cruz on the Pacific. Since the war shipments to the United States have also been made by rail.

There is no coffee trade association. Mexico is a member of the Pan-American Coffee Bureau and the Federacion Cafetalera Centro America y Mexico.

COFFEE IN HAITI

Haiti has grown coffee almost since the date of its introduction in the Western Hemisphere, the first cultivation occurring in 1715. Since that time it has gained a primary position in the economic life of the island, constituting about 75 percent of Haiti's total exports. Despite this fact there are no official figures available concerning coffee acreage and trees, but estimates place them at 570,000 acres with 110,000,000 trees. Following World War I production in Haiti was at its highest level running from 450,000 to 600,000 bags (56 million pounds). It reached its peak in 1952-53 when the yield was 695,000 bags (91,951,820 pounds). Following that production declined to 517,000 bags (42 million pounds) in 1954-55, but has recovered from that low point and has averaged approximately 400,000 bags (52,910,400 pounds) yearly during the past 10 years. Production in 1945-46 was estimated at 450,000 bags (59,524,200 pounds) and in 1946-47 at 500,000 bags (60,138,000 pounds).

Haiti has always been an active coffee trader, finding her best customers in European markets. From 1790 to World War I, she

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annually shipped from 580,000 to 600,000 bags (50-80 million pounds). During the first war exports were cut in half, but during the 20 years following, 1919 to 1959, Haiti regained her former markets and coffee shipments averaged 521,000 bags (68,916,000 pounds) yearly. World War II also cut into Haiti's exports but 1945 and 1946 have seen her make a good recovery. In 1946 her exports were 415,677 bags (54,719,540 pounds) as compared to 575,970 bags (75,922,000 pounds) in the previous year. During the past 10 years exports of coffee from the island have averaged 400,480 bags (85,174,500 pounds) yearly. Prior to World War II a large percentage of Haiti's coffee went to Europe, mainly France which absorbed from 60 to 70 percent, Belgium, Italy and Denmark. During the war the United States and Canada were her largest buyers, with the former taking around 90 percent. In the last year Haiti has returned to the European market in an increasing volume.

Coffee marketing in Haiti was placed under control of the Haitian National Coffee Office by law on December 7, 1946. The law provides for determining the price to be paid the producer, fixing allowances for the services of the country buyer and for processing the coffee, a flat 5 percent to the exporter, an export tax and an excess profit tax. It also plans development of some facilities and educational work to improve the culture and handling of coffee by the peasant farmers. The law includes a plan to implement the cooperative law of 1959 by organization of such cooperatives and providing funds to make short term loans through the cooperatives.

Trading is also limited by law to cities, market towns and certain authorized centers to simplify control of quality of deliveries. Certified factories with approved mechanical methods of preparation buy cherries direct from the growers. The beans are bought from the producers through a class of middlemen called speculators. Exporters complete the preparation of the coffee and store it. The principal shipping port is Port-au-Prince. Other important ports of exportation are Cap-Haitien, Gonaives, Petit-Goave, Jacmel, Cayes and Jeremie.

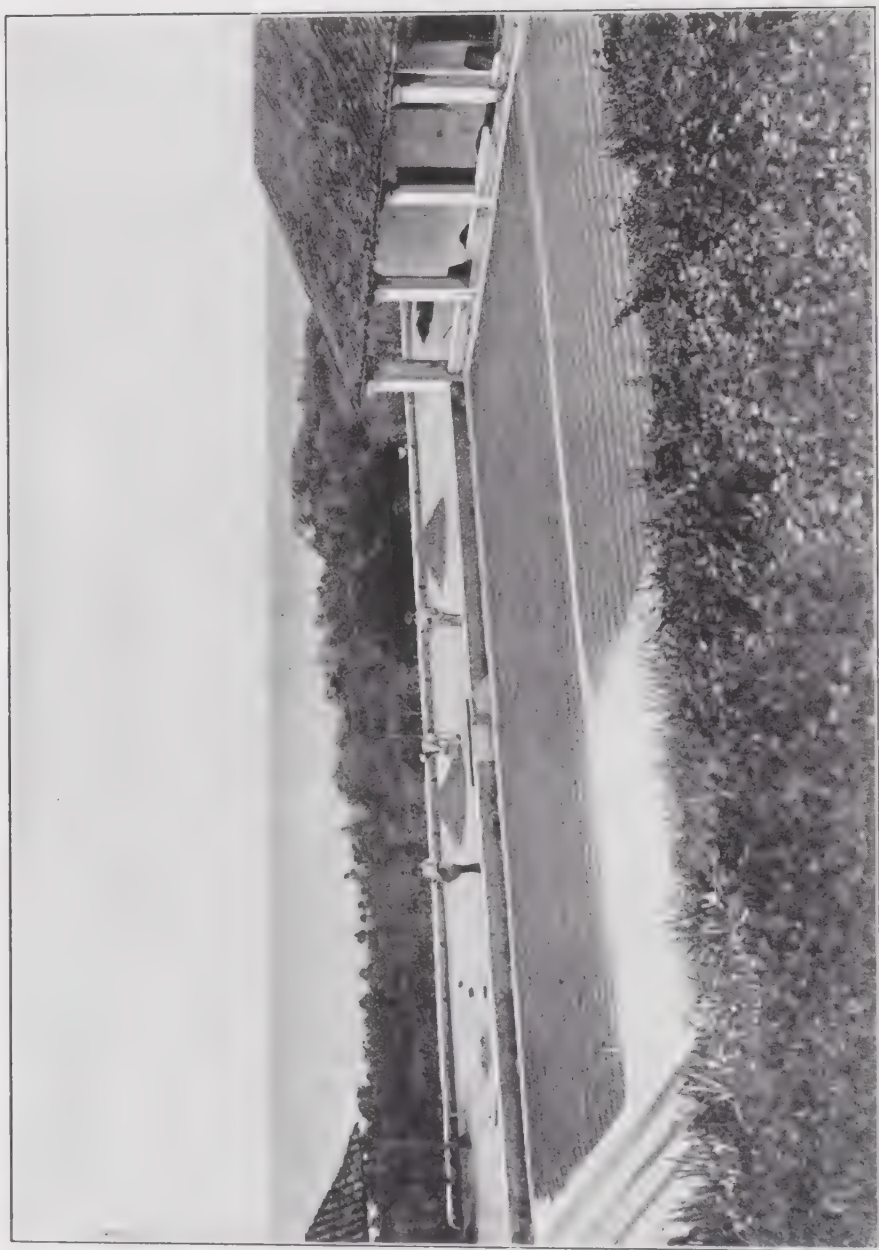
Since 1959, 10,000 cement drying platforms have been installed under the cooperative law of 1959 for individual farmers. Coffee

plantings have been made in high altitude regions. This program is carried out by the Coffee Section of the Direction Générale de l'Agriculture, Département de l'Agriculture et du Travail, Port-au-Prince, which encourages improvement, extension of coffee cultivation and supervises inspection.

VENEZUELA'S PRODUCTION RANKS HIGH

Venezuela, despite a large decline in production since the late 1950's, still ranks as the sixth largest coffee producer among the Latin American countries and fifth from the standpoint of exports. Seeds of the coffee plant were first brought into Venezuela in 1784 and the industry has since developed until there are now approximately 70,000 coffee plantations in the country with 566,000,000 trees covering 950,000 acres. The most rapid development in the production of coffee in Venezuela was in the last half of the nineteenth century through to 1920. Since that peak there has been a gradual decline. The yearly production average from 1927-28 through 1956-57 was 1,004,500 bags (152,871,250 pounds). The yearly average for the following 10 years, 1957-58 through 1946-47, was 778,500 bags (102,950,410 pounds). The crop yield of 550,000 bags (72,751,800 pounds) in 1942-45 and 1945-44, was the smallest in nearly fifty years. By 1945-46 production had recovered somewhat to 750,000 bags (99,217,000 pounds) and in 1946-47 to 800,000 bags (105,820,000 pounds).

Venezuela's coffee exports have followed fairly closely the curve of production, reaching a peak in the early 1920's with a gradual decline up to the present time. The largest exports were registered in 1919, when a total of 1,557,150 bags (179,415,000 pounds) were shipped, most of them from stocks accumulated during World War I. Exports declined gradually and during the years 1927-56 averaged 855,197 bags (110,476,518 pounds) yearly. During the last 10 years, 1957-46, exports averaged only 569,256 bags (75,299,0000 pounds) annually. Following the poor crops in 1942-45 and 1945-44 Venezuela's exports sagged to only 540,500 bags (66,040,000 pounds) in 1944. This figure rose in 1945 to 499,750 bags (62,052,260 pounds) and in 1946 to 664,804 bags (87,957,614 pounds). Since 1940 the United States has been the prin-



MODEL COFFEE DRYING PATIOS, VENEZUELA

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principal purchaser of Venezuelan coffees. Prior to that time Germany and the United States each took from 30 to 40 percent of her exports of coffee followed by France, Spain, Italy, Holland and the Scandinavian countries. However in 1945 the United States took 99 percent of Venezuela's coffee exports, and 90 percent in 1946.

The principal producing districts are Maracaibo, Puerto Cabello, and Caracas. The states having the greatest production are Tachira, Trujillo, Merida, Lara Sucre, Miranda, and Aragua.

The leading port for the exportation of Venezuelan coffee is Maracaibo, about 25 miles from the Caribbean Sea. Through that port also is exported part of the coffee produced in the District of Cucuta, Colombia. Puerto Cabello ranks next and Caracas, through its sea port La Guaira, comes third.

The Instituto Nacional del Café, Caracas, a dependency of the Department of Agriculture, was formed in 1937, to direct all the activities of the Venezuelan coffee industry. Venezuela is a member of the Pan-American Coffee Bureau.

COFFEE IN COSTA RICA

Costa Rica has been a factor in the commerce of coffee since the plant was first introduced into the country in 1779. At present there are 118,435 acres devoted to coffee cultivation in Costa Rica with 73,177,494 trees bearing the cherries. Following its initial development in the 1800's production has been fairly stable and since World War I has ranged from 350,000 to 500,000 bags yearly (42-60 million pounds). During the 10 year period 1935-36 to 1944-45 the annual yields averaged approximately 400,000 bags (52,910,400 pounds). However in 1945-46 Costa Rica suffered its worst harvest in 25 years, with a total production of only 267,770 bags (35,419,412 pounds). The crop year 1946-47 saw some improvement with production totaling 335,500 bags (44,378,598 pounds) a gain of 22 percent over the preceding year.

During the first fifty years of her coffee growing history Costa Rica exported coffee exclusively to South America. However in 1850 exporters began shipments to London and from that date until 1940 Great Britain absorbed approximately 70 percent of her yearly exports. The United States and Germany were also prin-



HARVESTING THE RIPE COFFEE CHERRIES IN COSTA RICA

principal purchasers of Costa Rican coffees. Since World War I there has been a steady increase in exports from this country, possibly due to the fact that Costa Rica is noted as being progressive in methods of coffee processing and was one of the first countries in the Western hemisphere to use coffee cleaning machinery. During the 10 year period 1936-45 Costa Rica exported an average of 567,506 bags (48,585,800 pounds) annually. In 1946 exports dropped to the lowest in 25 years, along with production, when only 252,078 bags (55,544,470 pounds) left for foreign markets. The United States is the principal customer for Costa Rican coffees at present absorbing nearly 90 percent of her exports.

The most famous coffee-growing zone in Costa Rica is known as the Central Plateau, covering a radius of about ten miles around San José. Some of the district names are Cartago, San José, Heredia, and Alajuela.

San José is the principal marketing center for Costa Rican coffee and most of the shippers have offices there. The ports are Puerto Limon and Puntarenas.

The Instituto de Defensa del Café de Costa Rica, San José, aims at the improvement of the coffee industry in every way. Statistics of interest to the industry are prepared and publicity made for Costa Rican coffee. A monthly review is published. Costa Rica is a member of the Pan-American Coffee Bureau.

DOMINICAN COFFEE INDUSTRY EXPANDING

In the Dominican Republic only a small portion of the available coffee land is under cultivation, 1,509,491 acres with a total of 89,000,000 trees, half of which are young and not producing as yet. The coffee plant was introduced into the island in 1715 and by the middle 1800's had achieved a place of importance in the coffee markets of the world. However a period of decline set in, due to economic and political troubles and general neglect of the plantations, which lasted until the turn of the century when interest in coffee was revived. Since World War I the Dominican Republic has made its greatest strides in both coffee production and commerce. In the crop year 1919-20 production totaled slightly over 10,000 bags (1,522,760 pounds). This figure grew steadily and

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rapidly until the year 1944-45 when it totaled 500,000 bags (66,-138,000 pounds) the largest in the history of the Republic. On the other hand the crop yield in the following year, 1945-46, declined substantially to 255,000 bags (33,730,380 pounds) the lowest in 15 years. In 1946-47 production was back to near normal with a crop of 325,000 bags (42,989,700 pounds). Production in the Dominican Republic in the last 10 years has averaged 390,800 bags (40,893,460 pounds) a year.

Exports of coffee from the Republic have followed a pattern similar to production, with a revival from the decline suffered in the late 1800's and making its most rapid gains following World War I. Exports, which were around 10,000 bags (1,322,760 pounds) in 1920, passed the 100,000 bag mark in 1932 and reached 258,298 bags (34,166,890 pounds) in 1939. The total exports for 1945 reached 306,090 bags (40,448,281 pounds), more than double the 1944 figure and the highest in the history of the country. Exports in 1946 were nearer normal with 251,584 bags (33,278,525 pounds). The average yearly export during the past 10 years was 191,715 bags (25,359,400 pounds). Prior to World War II France was the principal importer of coffee from the Dominican Republic, followed by Germany, Spain and the United States. This situation has changed since 1940 and United States became the principal buyer, and is still taking 90 percent of the Republic's exports of coffee, with smaller amounts going to Europe.

The principal producing regions in the Dominican Republic are in the northern States of Puerto Plata, Duarte, Santiago, La Vega, and Espaillat. In the south the States of Barahona, Azua, Trujillo Valdez and Trujillo also have important producing areas. The Republic is said to contain the world's richest and most productive coffee land.

In the north the principal shipping ports are Puerto Plata and Sanchez; in the south, Barahona and Ciudad Trujillo. The chief trading centers are Puerto Plata, Santiago and La Vega in the north, and Barahona, Azua, San Jose de Ocoa, and Bani in the south. Before the war Santa Domingo coffees went chiefly to France, Italy, and the Netherlands. Now most of it is taken by the United States.

There is an organization known as the *Comision de Defensa del Cafe y del Cacao*, which has for its objective the improvement of the quality and increasing the production of Santo Domingo coffee and cocoa, aid to the planters, and the general welfare of these industries. The Dominican Republic is a member of the Pan-American Coffee Bureau.

COFFEE SECOND TO GOLD IN NICARAGUA

Nicaragua's contribution to world coffee production is relatively small, representing only a small fraction of the total. However the 200,000 to 250,000 bags (26-33 million pounds) that she annually produces is of great importance to the country as it is the most important food crop and is second only to gold in export value. Coffee was first cultivated in Nicaragua between the years 1860-70 but it was never of any great commercial importance until this century. At present there are some 172,900 acres devoted to coffee with approximately 70,000,000 producing trees. There is only one crop a year, and as a rule a large crop occurs every three or four years. The crops during the past three years have been below average, totaling 225,000 bags (29,762,100 pounds) in 1945-46, and 250,000 bags (30,425,480 pounds) in 1946-47. The largest crop on record in Nicaragua was in 1954-55 when a total of 517,920 bags (42,000,000 pounds) were harvested. Nicaragua's average yearly production for the last 10 years is 251,500 bags (30,621,900 pounds). During the preceding 10 years, 1927-37, the average was 242,000 bags (32,010,800 pounds). The yield during the crop year 1944-45 was the lowest in the last 17 years, totaling only 188,000 bags (24,867,900 pounds).

The principal buyers of Nicaragua's coffee in the past have been Germany, France and the United States, but since 1941 the latter has absorbed all exports except for a few bags. Exports range normally from 200,000 to 260,000 bags (26-34 million pounds). The record high for exports was set in 1955 when shipments totaled 504,155 bags (40,272,100 pounds) following the bumper crop in 1954-55. Exports in 1945 were the lowest they had been in 15 years, amounting to only 205,910 bags or 26,972,270 pounds, as a result of the poor crop in 1945-44 and 1944-45. In 1946 exports

totaled slightly less, or 202,580 bags, representing 26,770,020 pounds. Exports during the last 10 years have averaged 228,540 bags, or 30,204,000 pounds.

The principal producing districts are Managua, Carazo, Matagalpa, Jinotega, and Nueva Segovia; the first two in the Southern region between the lakes and the Pacific, the others in the mountainous Northern area where higher altitude coffee is produced. Corinto, on the Pacific, is the port of exit of the Nicaragua crop.

The Government's Ministry of Agriculture and Labor, which has a Coffee Section, looks after the interests of the coffee industry, supervises preparation of the product, and conducts propaganda. Nicaragua is a member of the Federacion Cafetalera Centro America y Mexico.

COFFEE IN ECUADOR

Ecuador produces less than one percent of the world's total coffee output despite great strides in production and exports since 1919. The coffee plant was first cultivated in the country in the middle of the last century and is now cultivated on approximately 128,000 acres with 50,000,000 trees. Coffee stands fifth in value of exports from the country.

In 1919-20 Ecuador produced 5,459,180 pounds of coffee (26,000 bags) as compared to a harvest of 285,000 bags (57,454,110 pounds) in 1944-45, the largest crop on record for the country. Following the record crop in 1944-45 production in 1945-46 totaled 250,000 bags (50,425,480 pounds) and in 1946-47 was estimated at 170,000 bags (22,486,920 pounds). During the past ten years production has averaged 252,200 bags (50,714,490 pounds) a year.

Ecuador's exports, which totaled 26,000 bags (5,500,000 pounds) in 1919, have averaged 188,600 bags (24,947,800 pounds) a year for the past ten years. In 1945 her exports were 172,410 bags (22,786,000 pounds) and in 1946 exports totaled 127,260 bags (16,855,445 pounds). Prior to World War II Ecuador shipped 50 percent of her exportable coffee to the United States, with the remainder going to Europe, mainly France and Germany. Since 1941 the United States has absorbed 80 percent of her yearly exports with the remainder entering South and Central American markets, such as Chile.

The zones of Jipijapa in the province of Manabi, and Santa Rosa in El Oro province have been specializing in the cultivation of coffee and have introduced improved methods of pruning and planting. Coffee is also grown in the provinces of Guayas and Los Rios. Washed coffee is prepared in Jipijapa following the Colombian method. In this region there is a Coffee Growers School and a Coffee Growers Cooperative. The principal coffee centers in Ecuador and the ports from which the coffee is exported are Guayaquil and Manta. There is no association in Ecuador which is exclusively devoted to coffee.

HONDURAS CROPS QUADRUPLED IN 10 YEARS

Honduras' share in the world's coffee production is of little importance due mainly to a scarcity of labor and transportation, and competition from other crops. However time and space should be devoted to the coffee crop of this country in view of the tremendous increases in production in the past ten years, particularly in the last three years. In 1937-38, Honduras' coffee crop totaled 40,000 bags (5,291,040 pounds) and after dropping below this figure for the next five crop years jumped to 46,000 bags (6,084,700 pounds). In the following year, 1944-45, this total was tripled as Honduras harvested a bumper crop of 116,000 bags (15,544,016 pounds). The yield continued heavy during 1945-46 and 1946-47, the total production in the latter year being 160,000 bags (21,158,160 pounds).

Exports have been increasing along with production in Honduras, with the United States purchasing more than 90 percent of her exports in recent years. Before World War II, Europe took about 72 percent of Honduras' coffee. In 1945 exports rose to 47,090 bags (6,229,000 pounds) the highest in the country's coffee history, and in 1946 exports totaled 55,055 bags (7,656,670 pounds).

The 6,000,000 coffee trees in Honduras grow principally in the uplands of the interior departments of Santa Barbara, Copan, Choluteca, Cortez, La Paz and El Paraiso, at altitudes of from 1,500 to 4,000 feet. The coffee is shipped principally from the ports of Puerto Cortes on the Caribbean and Amapala on the Pacific.

The Oficina de Defensa del Café, a division of the Ministry

of Agriculture, assists the planters in the cultivation, production and sale of their product. Honduras is a member of the Federacion Cafetalera Centro America y Mexico.

Both Cuba and Peru find themselves at present in the unusual situation of being classified as coffee producing countries but have banned exports by governmental decrees and are actually importing coffees to fill the requirements of consumption at home.

CUBA PRODUCES AND IMPORTS

In Cuba domestic consumption of coffee increased 75 percent during the war and is now more than 550,000 bags (72,751,800 pounds) annually, more than Cuba herself produces in a normal year. Cuba was formerly one of the centers of coffee production but for many reasons the industry declined and the high prices of sugar following World War I drew the planters attention away from coffee. In recent years there has been a revival of interest in coffee and a slight increase in production, but this has been more than offset by the great jump in local consumption. The Instituto Cubano de Estabilizacion del Cafe, Havana, is charged with the duty of promoting the renaissance in Cuban coffee.

In Cuba it is estimated that there are 8,000 coffee growers cultivating over 152,000 acres. Production in the 1950's averaged approximately 500,000 bags (66 million pounds) yearly, but declined in 1944-45 to 458,000 bags (57,955,900 pounds). In 1946-47 production increased to an estimated 544,500 bags (71,997,850 pounds). During the twentieth century Cuba exported no coffee until 1936 when she shipped 25,000 bags (3,506,900 pounds). 1944 was the last full year in which coffee was exported, a total of 120,270 bags (15,908,000 pounds). United States has always taken 50 percent of Cuba's exports, followed by Spain.

Coffee is grown to some extent throughout all of Cuba, but has attained first importance only in Oriente Province, the eastern tip of the island, followed by the Province of Santa Clara in the center of the island, and Pinar del Rio. In all Cuba is divided into five producing zones with the three mentioned being the most important.

The leading shipping ports are Havana and Santiago. There

are seven official classifications for export coffees and coffee inferior to grade Rio 8's is prohibited from exportation. At the present time, due to the lack of balance between production and consumption, the Instituto Cubano de Estabilizacion del Cafe is acting as importer for the consumers. It imports the coffee through regular importer firms, and distributes it to the roasters, where it in turn passes to wholesalers and retailers. Half of the coffee imported comes from Brazil, and the remainder are "corrientes" for blending with home grown coffees. Cuba is a member of the Pan American Coffee Bureau.

PERU OVERLOOKS COFFEE CULTIVATION

Although possessed of natural coffee land and climate, Peru has done little to develop this industry and as a result it is one of the minor products of the country and does not play an important role in the international coffee trade. The major portion of the production has always been consumed at home and despite a revival of export trade in the 1930's, all exports of coffee were banned from June, 1947, until after the year 1950. Peru's normal production is approximately 80,000 bags a year, (10,592,080 pounds) a large increase from the 25,000 bags (3,306,900 pounds) produced in 1939-40. Exports also were increasing annually, and in the last complete year before the ban, 1945, Peru shipped 52,100 bags (4,249,507 pounds). In both 1944 and 1945 all of the exports were absorbed by the United States. Before World War II the best purchasers of Peru's coffee were Great Britain, Chile and Italy.

The two greatest coffee producing areas are: the northern area which comprises the mountain regions of the departments of Piura, Lambayeque, and Camjamarca; and the center area which includes the departments of Huanuco, Junin and Ayacucho. In the northern area planting takes place on the western and eastern slopes of the Andes Mountains, and in the center area on the eastern slopes. The coffee trees are generally located 1500 to 4500 feet above sea level, the best quality coffees being grown between 3000 to 4500 feet. Other producing areas are located in the departments of Amazonas and Loreto in the Trans-Andes region.

Lima and Callao are the principal commercial centers for

Peruvian coffee. Callao is also the principal port of shipment, with Pimentel and Iquitos, the latter a river port, next in importance.

There is a coffee association called the Comité Cafetalero del Peru, which is connected with the National Agricultural Society.

COFFEE GROWING UNDER THE STARS AND STRIPES

Before the great hurricanes of 1926 and 1928 which practically wiped out the coffee industry on the island, Puerto Rico was an important coffee exporting region, annually shipping from 300,000 to 350,000 bags (40 million pounds) of coffee, the majority of which was destined for Spain and other European countries. What recovery was effected in the 1930's was lost when the European markets were closed due to World War II and trade restrictions, and exports from Puerto Rico are now negligible. Coffees from this island have never been popular in the United States. The United States Department of Agriculture and other institutions are now aiding in the rehabilitation of the coffee industry.

Coffee is also grown under the flag of the United States in the Hawaiian Islands. The best known type is Kona coffee which is cultivated on the island of Hawaii in the districts of North and South Kona. However the output of the islands is relatively small, totaling 60,000 bags (10,000,000 pounds) a year. Exports reach the west coast of the United States and the Philippines.

BRITISH WEST INDIES

In the British West Indies the islands of Jamaica and Trinidad, with the former producing the larger share of 50,000 to 55,000 bags (6,500,000 to 7,000,000 pounds) annually. Trinidad produces approximately 11,000 to 15,000 bags (1,500,000 to 2,000,000 pounds) yearly. In the districts of St. Andrews, Portland and St. Thomas in Jamaica are grown the genuine Jamaica Blue Mountain coffees, one of the finest coffees in the world. In normal times the bulk of the coffees from the two islands have found their best market in London. For the past five years the entire crops have been purchased by the Ministry of Food in London for distribution in the United Kingdom and the British Empire. The coffee plant

was first introduced into Jamaica in 1750 but heavy floods and exhaustion of the best land have caused a decline in the industry since the mid 1800's. A ten year program for the rehabilitation of the Jamaica coffee industry was instituted in 1945 under which it is hoped to standardize preparation methods, improve quality, establish uniform grades and increase production. Included in the program are government constructed nurseries, curing factories and research stations. Jamaica's exports total approximately 40,000 to 45,000 bags (5,500,000 to 6,000,000 pounds) annually.

COFFEE GAINS IN IMPORTANCE IN AFRICA

On the continent of Africa there are many important producing areas other than British East Africa, which has already been discussed. French West Africa, Portuguese Angola, Belgian Congo and the island of Madagascar all have an annual production of over 400,000 bags (55 million pounds). Ethiopia is rapidly declining in importance and production there is now estimated at approximately 250,000 bags (55 million pounds) a year. Production in Angola and French West Africa has greatly expanded in recent years and is now nearly three times the pre-war production. The Belgian Congo has also shown great increases in the last five years, and while accurate production figures are not available, exportable production in 1946-47 was 500,000 bags (66,158,000 pounds) mainly of Robusta variety. Exportable production in Portuguese Angola during 1946-47 was estimated at 785,000 bags (105,571,800 pounds) the majority of which was sold through Lisbon. In French West Africa the main producing area is centered in the Ivory Coast with some production in Dahomey and French Guinea. The yield during the 1946-47 season in French West Africa is estimated at 650,000 bags (85,979,400 pounds) of which 578,000 bags (76,455,550 pounds) were from the Ivory Coast. Coffees from this area are mainly Liberica, excelsa specie, and Arabica. The island of Madagascar is one of the most important coffee areas among the French colonies. While labor difficulties have had an effect on production since the end of World War II, production in 1946-47 is still estimated at a high level of 500,000 bags (66,158,000 pounds) Robusta variety.

Most of these African coffees are not familiar in the American markets, finding their readiest buyers in the home markets in Europe. This is especially true since 1941 on account of dollar shortages and preferential duties given colonial produce. A fair amount of Congos and Angolas have found their way to the United States since 1945. Both France and Belgium are almost entirely dependent upon these colonial areas for their supplies of coffee in the post-war period.

Other areas which produce coffee but are negligible factors in world commerce are Arabia, India, New Caledonia, Eritrea, Liberia, St. Thomas Island, Princes Island, Surinam, French Indo-China, New Hebrides, Timor, Tobago, Guadeloupe and Martinique. Of these India is probably the most important with a production total in 1946-47 of 270,590 bags (55,840,200 pounds). India's coffee has always found its best market in London but domestic consumption has increased to such a high rate that exportable production is negligible.

DEPRESSION AND QUOTA AGREEMENTS

The effect of the last world depression of 1929-33 on the coffee industry and coffee prices was devastating. Long after general economic and business recovery had started in the United States it was not reflected in the international coffee market. The effects of the world depression on coffee quotations was heavily felt during 1930-35 and prices on the spot market in New York City presented a downward trend throughout this period, but it was not until 1935 that the full weight of the depression hit the world coffee market. As a matter of fact imports to the United States increased by 1,174,000 bags (115 million pounds) during this period while European imports decreased by 572,000 bags (70 million pounds). But this net increase in world consumption did not supply the producers with added income to compensate for loss in value, suffered as a result of the world depression and over production.

In 1936 prices in the New York City spot market recovered somewhat but this recovery never reached a level that might be expected to improve the ruinous conditions prevailing in the pro-

ducing countries. It was apparent that unless some co-operative measure was adopted by the producing countries, the coffee depression might last indefinitely with disastrous results not only to the growers, but to exporters in the primary markets and to importers, roasters and distributors in the consuming markets as well.

It was with this end in view that certain coffee producing countries, cognizant of their common problem of increasing surpluses and forced destruction of coffee and a ruinous export price level, sent delegates to the First Pan American Coffee Conference, held at Bogota, Colombia, in October, 1956. At that conference various proposals intended to be of benefit to the world coffee trade were discussed, including the highly controversial questions of export quotas and price controls. Many of the producing countries were still not in accord with such rigid measures and no definite agreements were reached. In August, 1957, the Second Pan American Coffee Conference was convened at Havana, Cuba, to discuss the same basic problems, but the conference still failed to produce concrete action and the problems remained unsolved, as market conditions further deteriorated.

One important repercussion from this second conference was Brazil's action on November 5, 1957, of ending her 51-year attempt to control the price of coffee in the world markets through valorization plans. As one spokesman explained at the Associated Coffee Industries of America convention in New Orleans a few days later, "that country's action was necessitated by the lack of co-operation of other producing countries in an effort to adjust the export quotas. Brazil was tired of carrying the load alone and would make no further sacrifices." An immediate fall in the price of Brazil coffees resulted but this was expected to stimulate demand and strengthen the exchange rate. Successive daily breaks took place in futures trading in New York up to the permissible limit of 100 points and a new all time low of six and one-half cents a pound was quoted as the market further deteriorated.

The year 1958 started with practically all coffees at very low price levels, and although quotations recovered towards the end of the year the general price level remained low. Coffee quotations held steady but low through 1959 with even a temporary price

rise noticeable as volume continued satisfactorily and Brazil exports gained under its new policies. When the war broke out in September, 1939, shipments from some areas even increased but it was evident to all that shipping difficulties would soon be felt in the world coffee commerce.

Prices began to soften toward the end of 1939 and the beginning of 1940 but it was not until the Lowlands were invaded and France fell that the real impact of the war was felt. A precipitous price decline took place in the United States, the only great consuming market left to the Latin American countries, and to which they all immediately began sending their entire production. Overproduction was now an immediate reality.

In the middle of 1940 the drop in coffee prices in New York reached historic lows, with Santos 4's at five and three-eighths cents a pound in August. A collapse of the industry in Latin America was impending unless action was taken immediately. It was at this time that the Pan American Coffee Bureau called the Third Pan American Coffee Conference, which met in New York in June, 1940. The United States government took a sympathetic interest in the meeting and sent a representative to be present at the meetings in the role of observer. The conference, among other important resolutions, approved, in principle, one calling for the establishing of quotas for exportation of coffee to the United States, from the producing countries of the Western Hemisphere with a basic quota agreed upon of 15,900,000 bags (more than 2 billion pounds). Finally after many months of negotiations and planning the Inter-American Coffee Agreement was signed in Washington, D. C., on November 28, 1940, by representatives of fourteen Latin American countries and the United States, and was based in principle upon the agreements reached at the conference in New York in June. The agreement was designed to equitably allocate by means of a system of basic quotas the exports to the United States and markets outside of the United States among the Latin American producing countries that were hard hit by the loss of European markets. It was a three-year agreement starting October 1, 1940, but has since been renewed to September 31, 1948. Throughout its life the Agreement, which is administered by an

Inter-American Coffee Board composed of one delegate from each of the signatory countries, has been a most flexible and constructive treaty and, without hampering in any way the free flow of coffee into the United States, has fulfilled its main objective, i.e., the establishment of an orderly market for coffee and the stabilization of an industry that was threatened with complete collapse.

The signatory countries to the Inter-American Coffee Agreement are Brazil, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Mexico, Nicaragua, Peru, United States and Venezuela.

Various adjustments were made in the quotas from time to time as provided for in the Agreement, to provide for seasonal variations in production, increases in consumption in the United States, and especially the irregular movement of shipping. The original basic quota for the United States was 15,900,000 bags as agreed upon in New York in June, 1940. Altogether some fifteen changes were made in the quotas up to June, 1945, and the final increase in the quota up to 50,000,000 bags (nearly 4 billion pounds) on that date practically made a free market, since the quota was far above the import requirements of the world. All quota agreements were discontinued on September 30, 1945, when demand for coffee became greater than the supply.

COFFEE GOES TO WAR

During the period from midsummer, 1942, to July, 1945, many difficulties were encountered in the movement of coffee from South America to United States ports, due to the shortage of ships and the hazards of war. War risk and marine insurance rates were high, coffee stocks in the United States reached record lows, and coffee rationing was introduced. On November 28, 1942, when rationing went into effect, every person in the United States was entitled to one pound of coffee every five weeks. By the time rationing ended on July 29, 1945, this figure had been adjusted many times to one pound every three weeks. Another governmental restriction on the coffee industry during this period was one requiring import licenses continuing through 1945.

In order to avoid raising prices to the consumer certain trans

portation costs were assumed by the Commodity Credit Corporation after July 2, 1942. The importer of coffee assigned his contract to the CCC, which then purchased and transported the coffee to its destination. On its arrival the importer purchased the coffee from the CCC at its ceiling level and was reimbursed for certain surcharges and war risk and marine insurance. In case the coffee was landed at some port other than specified in the contract the CCC absorbed 75 percent of the overland transportation charges. This system was discontinued on August 25, 1945, when supplies were nearly in line with demand and after that the trade had to absorb the extra charges. While in existence this system assured a steady flow of coffee to the United States.

Deliveries of coffee to roasters and receipts by wholesale distributors were also restricted by WWPB Orders M 155 and 155-a on April 28, 1942, when supplies were uncertain and it was felt necessary to regulate the flow of coffee to effect a better distribution. These deliveries and receipts were restricted to a percentage of a base period, 75 percent of the volume for the corresponding months in 1941. These orders were subsequently eliminated on November 28, 1942, when consumer rationing was decreed. Metal vacuum coffee containers also came in for their share of restrictions starting with a War Production Board order dated January 27, 1942, prohibiting metal coffee can manufacturers from making more than a specified percentage of cans produced during a base period. This regulation was later revised and the packing of coffee in metal cans was prohibited.

Prices too were regulated when on December 11, 1941, the Office of Price Administration ordered prices on green coffee frozen at the prices prevailing at the close of business on December 8. The grades of coffee included in the list were revised and expanded on two occasions, but the price ceilings remained unchanged until June 26, 1946, when they were increased by 2.075 cents a pound on green coffee with roasted prices remaining unchanged. Following the recess from O.P.A. control during July, 1946, ceiling prices for green coffee were raised by 8.52 cents a pound and for roasted by 10.25 cents a pound. Finally on October 17, 1946, all controls over coffee were suspended.

COMMERCE OF COFFEE

Fortunately, by December, 1941, green coffee prices under the Inter-American Coffee Agreement had reacted favorably and reached a much healthier level than those prevailing in 1940. In fixing the ceiling prices under O.P.A. in December, 1941, consideration was given to the long time price trend, and also the recent five year period of low prices. The ceiling prices fixed were about 5 percent below the average of the preceding thirty years but 40 to 50 percent above the previous five-year low. The five-year average for Santos 4's had been 8.9 cents a pound and the O.P.A. ceiling price was fixed at 13.57 cents a pound. For the years 1937-39 the average price for Santos 4's had been 7.5 cents a pound. These ceiling prices, while acceptable to the producers at the time in view of the low levels they had dropped to during 1935-41, were still far from remunerative when it is considered that they were below the 30 year average.

As the cost of production increased in the coffee growing countries there were requests for higher prices to producers. By 1945 it was difficult to buy the higher grades at the ceiling prices and the general quality of the stocks in this country deteriorated. To meet this situation and to provide a higher price to the producer without increasing the cost to the consumer it was agreed to pay a three cents a pound subsidy to the importer on 6,000,000 bags (749 million pounds) effective November 19, 1945, and ending March 31, 1946. This subsidy was later extended until June 30, 1946, to cover imports on 13,500,000 more bags (1,785,726,000 pounds) and was again extended to include deliveries up to August 15, 1946.

These are by no means all of the orders covering the control of the coffee industry during the war and post-war era, but to list them would require a volume in itself. Besides those outlined above there were limitation and conservation orders restricting and prohibiting the use of coffee machinery, packaging machinery and materials, with their many changes, amendments and revisions. The governmental departments, agencies and bureaus having a hand in the control of the industry were just as numerous, and at one time or another more than sixteen different groups had some authority over coffee and its processing.

PAN-AMERICAN COFFEE BUREAU AND PROMOTION

Certainly the most significant development in the recent history of inter-American coffee relations, and one that can not be overlooked in any treatise on coffee, was the founding of the Pan American Coffee Bureau in 1957, the first co-operative enterprise among the coffee growers of Latin America. The idea for a Pan American coffee union was first broached as far back as 1902 but nothing of a constructive character was done for nearly thirty years when the desirability of such an organization was expressed at the meeting of the Sao Paulo Coffee Growers Congress in Brazil in 1931. Sometime thereafter representatives of Brazil, Colombia and other producing countries met in Washington, D. C., and agreed to the convening of the first Pan American Coffee Conference in Bogota, Colombia, October, 1936. The most important resolution adopted by this conference attended by nine producing countries, was the one calling for the establishment of the Pan American Coffee Bureau, which began to function in New York in January, 1957. The organizers stated that the Bureau was established for the primary purpose of increasing coffee consumption in the United States.

The Bureau immediately called for the Second Pan American Coffee Conference, which met in Havana, Cuba, in August, 1957. Among the resolutions adopted at this time was one which created a fund with which the Bureau could conduct its educational, advertising and publicity campaign to promote the consumption of coffee in the United States. The funds for the campaign are contributed by the member countries on the basis of 5 cents a bag of 60 kilos (132.276 pounds) of coffee imported into the United States by the member countries of the Bureau.

The promotional campaign has been operating since the middle of 1958 and its success may be judged by the large increase in per capita consumption of coffee in the United States since the campaign was started. The campaign is conducted in co-operation with the National Coffee Association of the U.S.A., which represents the coffee industry of the United States. The promotional campaign is administered by the Coffee Advertising Council which

is composed of representatives of both the Pan American Coffee Bureau and the National Coffee Association of the U.S.A.

The Pan American Coffee Bureau is divided into the following departments: General Secretariat, Promotion, Research, Accounting and Statistical. Its activities include coffee research and the dissemination of statistical information on coffee to the member countries as well as to the trade of the United States. An air mail market service is maintained to keep the member countries informed as to developments in the United States. The Bureau also has published a monthly bulletin of statistics since 1941 which is circulated along with the magazine "Coffee" published monthly by the Coffee Advertising Council.

The member countries of the Bureau at present are Brazil, Colombia, Costa Rica, Cuba, Dominican Republic, El Salvador, Guatemala, Honduras, Mexico and Venezuela.

FOUR BILLION POUNDS BREWED YEARLY

Of the nearly two million tons (27 million bags) of coffee produced in the world each year practically all, with the exception of that which is used in the coffee growing countries themselves, is consumed by the United States and western Europe, the British Dominions and the non-producing countries of South America. Since 1941 the United States alone has consumed more than 70 percent of the world's total exportable coffee production. In the consuming areas mentioned moreover, consumption is concentrated in a few countries which together account for 85 to 90 percent of all the coffee that enters the world markets. Arranged in order of quantity consumption prior to World War II, these countries were the United States which at that time took about one-half of the world's exportable production, France, Germany, Belgium, Sweden, Netherlands, Italy, Denmark, Spain and Argentina. As a general rule, countries with low import duties, or no import duties at all, such as the United States, have the largest consumption.

The United Kingdom is a conspicuous exception to the rule that Western European countries are heavy coffee drinkers. The per capita consumption in that country before 1940 was only about three fourths of a pound a year. However, during the war the

United Kingdom drank more coffee than ever before with the result that the per capita figure rose to an estimated one and three-fourths pounds in 1946. Where the United Kingdom was an exception to the ranks of European coffee drinkers before the last war, France and Germany were the largest coffee buyers on the continent so far as actual quantity was concerned, though the Scandinavian countries drank more coffee on a per capita basis.

The Mediterranean countries and the Balkans are of only secondary importance as coffee drinkers, although in Italy the beverage is very popular and consumption would have been much larger before the last war if prices in that country were not so consistently high. Among the British Dominions the Union of South Africa for many years took the largest amount doubtless due to the large Dutch population. But in recent years Canada has taken first place in consumption. Australia and New Zealand, despite advances in per capita consumption, show the influence of the mother country, with consumption per head being no larger than in England.

In South America, Brazil and all the countries to the north are coffee producers. Of the southern countries Argentina is the chief coffee buyer, with Chile second. In the western hemisphere, however, the largest per capita coffee consumer is Cuba where domestic consumption has increased at such a rate that it now exceeds production on the island.

The list of coffee importing countries includes nearly all of those that do not produce coffee, and also a few countries that have some coffee plantations but do not grow enough for their own use, such as Cuba.

Statistics on consumption, like those on production, are not always complete and accurate. Consumption figures are generally based on imports, which data are officially calculated, minus visible stocks and re-exports. A figure for per capita consumption is then obtained by dividing net imports by estimated population for a given year. The inadequacies of this system are that a population census is taken at infrequent intervals; only the adult population and not every individual drinks coffee, thus adult consumption may be 40 percent higher than national average; coffee imports

are often held over in stock by roasters and distributors and may not appear as visible stocks.

In the short run, changes in price have very little effect upon the demand for coffee with the result that the price of green coffee has little to do with the consumption rate of a country. The reason for this is that coffee drinking is primarily a habit and, as are all habits, is susceptible to a number of economic and psychological influences of which prices is but one. Secondly, coffee is a staple item, and among the great majority of consumers is an integral part of their daily diet. While a drop in prices may result in increased consumption, a price rise will have little effect other than a possible increase in demand for lower quality coffees, especially among low income groups. Several other factors have an important bearing upon the coffee consumption of a country, the most important of which are climate and weather, occupation, mode of living and age.

Per capita consumption figures for a given country do not change radically over a short period of years unless a war with the resulting economic distress occurs, as is the present case in Europe. During World War II and in the present period of readjustment, there are naturally some wide fluctuations, as was the trend in 1914-19. However, when the trade resumes its normal course consumption in the various countries, with a few notable exceptions, may be expected to swing back to about the same figures as before the war.

The principal coffee consuming countries of the world arranged in the order of quantity consumed prior to World War II were: the United States, France, Germany, Belgium, Sweden, Holland, Italy, Denmark, Argentina, Finland, Norway, Canada, Switzerland and the United Kingdom. This rating is based on the average of the amount of coffee imported in each country that was retained for consumption during the five-year period, 1955-59. Taken from the view of per capita consumption the picture changes however, and it is seen that the Scandinavian countries are the heaviest coffee drinkers on a man to man basis. Based on the 1959 per capita figures the countries line up as follows: Denmark, 19.99 pounds; Sweden, 19.69 pounds; Cuba, 15.99 pounds; Norway, 15.97 pounds; United

States, 15.24 pounds; Finland, 15.09 pounds; Belgium, 15.84 pounds; Switzerland, 11.59 pounds; Netherlands, 10.19 pounds; and France, 9.79 pounds.

The rise of the United States as a coffee consumer in the last century and a half has been marked by not only steadily increasing imports as the population of the country increased but also by a steady growth in per capita consumption, showing that the beverage has been continually advancing in favor and habit with the American people. Today each man, woman and child in the United States has allotted to him some 19 pounds a year, enough for almost 800 cups. This is six times what it was one hundred years ago and more than three times as much as in the years immediately following the Civil War. In general, it is 150 percent more than the average in the twenty years preceding 1897, in which year a new high level of coffee consumption was apparently established, the per capita figure for that year being 10.04 pounds. In the 50 years following 1897 the per capita figure has dipped below 10 pounds only five times, and never since 1915. Since the latter year the per capita figure has risen steadily reaching a new all time high of well over 19 pounds in 1946. The continued growth of the use of coffee in the United States presents a decided contrast to the record made by tea, the per capita consumption of which is only half what it was a half century ago.

One of the outstanding events in the coffee trade of the world in the past ten years has been the rapid acceleration in the amount of coffee consumed in the United States. Imports of coffee in the year 1946 totaled 2,709,675,860 pounds (20,485,000 bags) the highest in the history of this country. A further statistical study points out that this represents an increase of 1 billion pounds in the imports of coffee in the last ten years, and this despite five years of war. The dollar value of these imports also set a new record reaching a total of \$466,951,000. Coffee alone represented an increase of \$500,000,000 in United States trade with Latin America in the years 1940-46. This increased United States-Latin America coffee trade was also an important factor in the salvation of many producers who faced tremendous losses when the European market was cut off by the war. Europe annually consumed better than

10,000,000 bags (1,522,760,000 pounds) of coffee, and with this slack taken up to a large extent by increased United States consumption the Latin American producers were saved from a situation that might have resembled the chaotic 1950's.

What of the future? Can the high levels of 1946 be maintained or surpassed? The Coffee Advertising Council, which as the Joint Coffee Publicity Committee had much to do with attaining the 1946 figure, believes it can and has already begun a promotional campaign aimed at bettering the 1946 record. With this promotion campaign and the proper price-income ratio there is little reason to believe that this country has reached its coffee saturation point. As has been said by coffee men, "We call ourselves a nation of coffee drinkers, yet we consume only about two and a half cups of coffee a day. If we were really coffee drinkers that would be about enough for breakfast!"

COFFEE DRINKING IN EUROPE

In the United Kingdom the reverse conditions prevail, and up until World War II tea drinking maintained an unchallenged popularity while coffee made little advances in favor. Since 1940 however, coffee has made rapid strides in both England and Scotland. In 1946 coffee imports were two and a half times as large as they were in any year during the period 1955-59, and totaled 565,225 bags (74,500,986 pounds) as compared to 1959 imports of 520,710 bags (42,425,000 pounds). Consumption on a per capita basis in 1959 was .88 pounds as compared to an estimated per capita consumption of 1.54 pounds in 1946. Tea consumption still remains high with a per capita of nearly 10 pounds, and in this respect the United Kingdom differs sharply from its neighbors of western Europe where coffee consumption has been much heavier, considering the population, than in the United States.

The countries of Europe in which coffee enjoys a popularity matching that which it holds in the United States are chiefly those on the Atlantic seaboard and fringing the Baltic Sea. The leading continental coffee ports are Copenhagen, Amsterdam, Rotterdam, Antwerp, Le Havre, Bordeaux, Marseilles and Trieste. Prior to World War II both Bremen and Hamburg were also among the

leading European coffee ports, and the latter was the home of one of the world's famous coffee exchanges. The northern ports are trans-shipping points for large quantities of coffee going to the Scandinavian countries as well as importing points for their own countries while the French and Lowland ports are important points in the trans-shipping of coffee to the interior countries of Europe.

Europe has made a remarkable recovery in coffee consumption despite the difficulties facing her in the reconstruction years following World War II. Estimates of imports into Europe during 1946 are placed at 5,244,584 bags, or 695,706,158 pounds. These figures represent about 40 percent of her normal pre-war imports. The outlook for any immediate increase in European consumption is uncertain due to monetary exchange difficulties, low purchasing power and the scarcity of food and export goods. In addition, with the Le Havre, Hamburg and other coffee exchanges closed there is no method for hedging purchases and coffee merchants are reluctant to buy coffee at current high prices with no means of protection. Another damper on consumption is the governmental control and rationing programs and high tariffs instituted by many of the countries. One definite outcome of the war in Europe is the increasing proportion of duty free coffee now coming from colonial possessions, and the decreasing percentage of imports from Latin American countries. At present indications point that this trend will continue for some time.

While reliable and official coffee statistics were one of the casualties of World War II there are still enough available to make a fairly accurate appraisal of the present European coffee market. Such statistics as there are indicate that there was little change on the list of the leading coffee consuming countries, with the exception of the deletion of Germany and the entrance of the United Kingdom among the leaders. Arranged in the order of quantity consumption in 1946 the leading coffee consuming countries of the world were the United States, France, Belgium, Sweden, Canada, Argentina, United Kingdom, Union of South Africa, Netherlands, Switzerland, Denmark, Norway, Italy, Spain and Portugal. The estimated world consumption of coffee during 1946 was 27,955,500 bags (5.7 billion pounds), of which the United

States took 70 percent, Europe 19 percent and other countries 11 percent. Of the total bags of 152,276 pounds each, the United States consumed 20,485,000 bags; France, 1,014,500; Belgium, 960,489; Sweden, 819,459; Canada, 649,007; Argentina, 585,250; United Kingdom, 565,255; Union of South Africa, 505,600; Netherlands, 535,057; Switzerland, 509,000; Denmark, 265,000; Norway, 264,485; Italy, 250,750; Australia, 106,900; Finland, 75,000, and the remainder by Egypt, Spain, Chile and the other consuming countries.

COFFEE CONSUMPTION AROUND THE WORLD

FRANCE is second only to the United States in the total amount of coffee consumed, both at present and prior to the war. Le Havre is not only the main port for coffee entering France, but is also one of the chief coffee ports in all of Europe. This port is also the home of one of the world's leading coffee exchanges which was founded in 1882 only a few years after the New York coffee exchange began operations. The Le Havre Coffee Exchange was closed during the war and has not resumed operations at the time of this writing, a factor that hampers the revival of the French coffee trade. At present France draws largely on her colonial areas for coffee but before World War II was especially prominent in the trade of the West Indies and the countries around the Caribbean Sea, notably Haiti. At present France has a preferential tariff rate favoring the coffees from her colonies. Imports of coffee in France in 1939 totaled 5,107,000 bags (411 million pounds), and in 1946 were only 1,014,500 bags (154 million pounds), the latter only 50 percent of normal.

GERMANY until the outbreak of World War II was close on the heels of France for the title of the largest European coffee importer. However, the war and the resulting period of occupation have eliminated her from the European coffee picture and her people are entirely dependent upon gift parcels, black market and United States and British governmental food subsidies. The port of Hamburg was one of the world's important coffee ports. Coffee was not only brought there for shipment to the interior of Germany but also for transshipment to Finland and Scandinavia.

NETHERLANDS is one of the oldest coffee drinking countries in Europe and for years served the vital role of a great transshipping agent for its northern European neighbors, distributing coffee from its own East Indian possessions of Java and Sumatra and from Latin American producers. The Netherlands is also the only important coffee market, along with the United States, that kept coffee on the free import list in the period between the two World Wars. Despite this factor, her transit trade suffered a decline prior to 1940. At present the government has an import tax on green coffee amounting to five and a half cents a pound. Coffee consumption in the Netherlands seems to have decreased in the last half century. In 1900 the per capita consumption rate was 16.7 pounds declining to 10 pounds in 1958. During the same period tea increased from a per capita figure of 1.5 to 5.5 pounds and cacao from 2.5 to 19 pounds. Imports of coffee for consumption in 1959 totaled 607,000 bags (80 million pounds) and in 1946 were only 555,057 bags (44 million pounds) due to post-war economic conditions. Amsterdam is the largest port of entry, handling nearly 70 percent of the coffee, followed by Rotterdam. In normal times the bulk of the Netherlands imports come from Brazil and the Netherlands East Indies, but with the latter source cut off in recent years the Dutch have turned to other Latin American and African sources.

DENMARK, NORWAY AND SWEDEN are also northern European countries which are heavy coffee drinkers. These countries have always ranked among the leaders on a per capita basis, even though their imports by pounds are not large. Their net imports in 1959 were Denmark 665,500 bags, Norway 555,100 bags and Sweden 957,000 bags. Among these countries Sweden appears to have made the post-war recovery with total imports of 819,450 bags in 1946. However Sweden instituted rationing and strict import control in 1947 and these measures may have serious results in future imports. Denmark's imports in 1946 were 265,000 bags and Norway's but 264,483 bags.

BELGIUM, which was the third largest coffee consumer in Europe prior to World War II, has bettered her position and on the basis of 1946 imports is now close behind France, the leader.

COMMERCE OF COFFEE

As a matter of fact, statistics point out that in 1946 Belgium imported more coffee than she did before the war, though there is reason to believe that a substantial share of these imports were transshipped to other countries. Imports for 1939 for Belgium, including Luxembourg, were 907,000 bags, and in 1946 totaled 960,489 bags. Antwerp is the main coffee port of Belgium and one of the three great coffee markets of Europe. The Antwerp Coffee Exchange was founded in 1890 but has remained closed since the last war. About half of her coffee comes from her African colonies on a duty free basis while coffees from Latin America and other sources are subject to an import levy of around eight cents a pound.

CANADA has made rapid strides as a coffee consumer in the past few years, and now ranks as the largest consumer among the British Dominions ahead of South Africa and Australia. Canada's coffee imports averaged 302,000 bags annually during the period 1935-39, rising to 414,000 bags in 1945 and 649,007 bags in 1946. The average imports for the Union of South Africa, where coffee drinkers of Dutch ancestry exert a strong influence, during the period 1935-39 was 253,000 bags rising to 303,600 bags in 1946. Australian coffee imports during the war also increased tremendously. In the fiscal year 1938-39 imports totaled only around 30,000 bags but increased to 106,900 by 1945.

IN SOUTH AMERICA Brazil is undoubtedly the largest coffee drinking nation but no definite figures exist as to the quantity consumed. Some sources state that her per capita figure is far above 20 pounds. Among the importing and consuming countries Argentina ranks highest followed by Chile. Here again these countries raised their imports far above pre-war levels. The average yearly imports for Argentina during the period 1935-39 were 101,000 bags, and in 1945 this figure had advanced to 386,000 bags. The average yearly imports for Chile during 1935-39 were but 60,000 bags increasing to 157,000 bags in 1945. Both of these countries purchase their coffee from neighboring Latin American countries.

Other ranking coffee consuming countries are Switzerland, whose 1946 imports of 509,000 bags are above her pre war average

THE ROMANCE OF COFFEE

of 289,000 bags; Italy, whose 1946 imports totaled 250,750 bags as compared to 1955-59 average imports of 618,000 bags; Finland, which imported an average of 575,000 bags during the period 1955-59 but only 75,000 bags in 1946; Portugal, 125,000 bags in 1946 as compared to an average of 90,000 bags in 1955-59 and Spain, an average of 209,000 bags during the period 1955-59 as compared to 290,000 bags in 1946. Of these countries Switzerland, Italy and Finland have played an important role in European coffee markets for many years, with the Swiss and Finns ranking high among the per capita ratings on the continent.



Social

VII. COFFEE MANNERS AND CUSTOMS

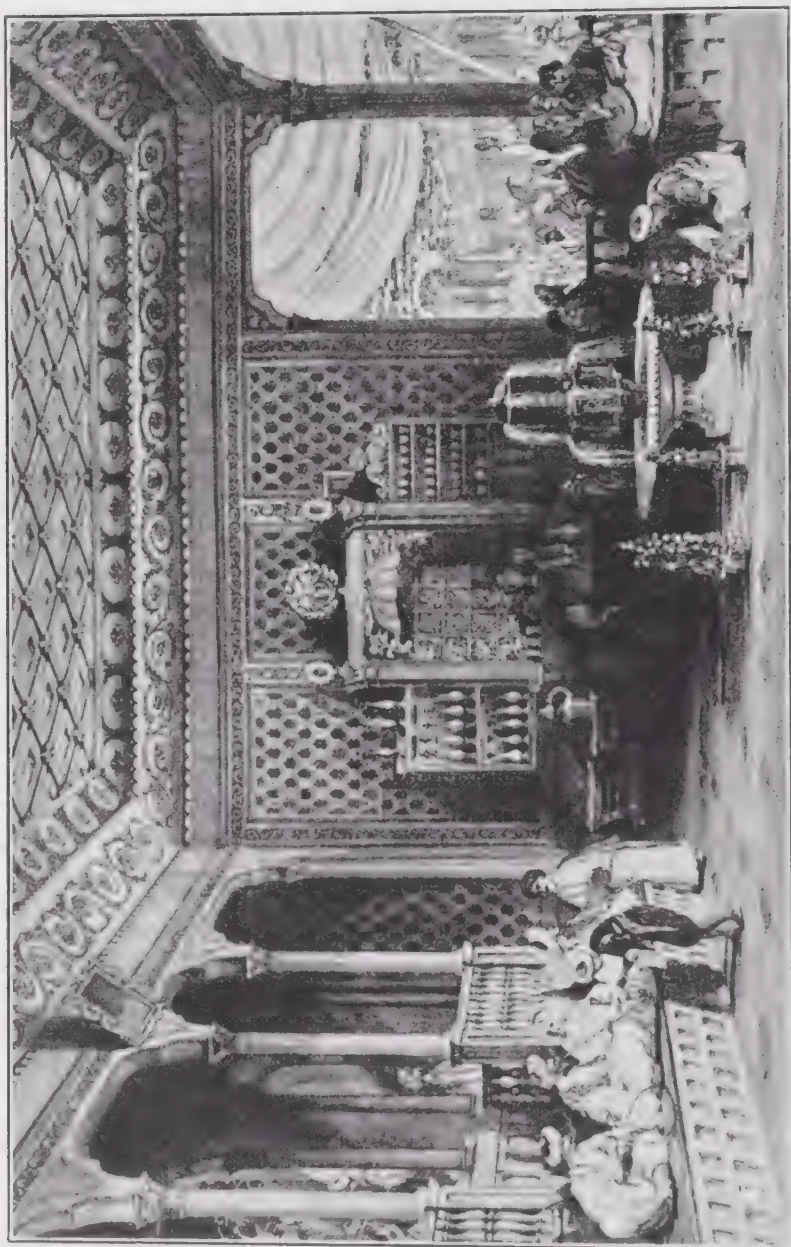
The social history of coffee drinking—The Arabian coffee ceremony—Turkish Coffee Houses—Coffee drinking in Africa, Asia, Europe, North and South America.

VIII. COFFEE AND THE FINE ARTS

How coffee has been celebrated in painting, ceramics, silver, music, poetry and literature.

IX. THE COFFEE HOUR

Evolution of the autocrat of the breakfast table—Results of scientific research on coffee—Advice to coffee lovers on how to buy coffee and how to make it in perfection.



INTERIOR OF A TURKISH CAFFINET, EARLY NINETEENTH CENTURY—AFTER ALLAN

Coffee Manners and Customs

The Social History of Coffee Drinking—The Arabian Coffee Ceremony—Turkish Coffee Houses—Coffee Drinking in Africa, Asia, Europe, North and South America.

COFFEE manners and customs have shown little change in the Orient in the six hundred-odd years since the coffee drink was discovered by Sheik Omar in Arabia. As a beverage for western peoples, however, and more particularly in America, there have been many improvements in making and serving it.

A brief survey of the coffee conventions and coffee service in the principal countries where coffee has become a fixed item in the dietary is presented here, showing how different peoples have adapted the universal drink to their national needs and preferences.

To proceed in alphabetical order, and beginning with Africa, coffee drinking is indulged in largely in Abyssinia, Algeria, Egypt, Portuguese East Africa, and the Union of South Africa.

COFFEE MANNERS AND CUSTOMS IN AFRICA

In Abyssinia and Somaliland, among the native population, the most primitive methods of coffee making still obtain. Here the wandering Galla still mix their pulverized coffee beans with fats as a food ration, and others of the native tribes favor the *kisher*, or beverage made from the toasted coffee hulls. An hour's boiling produces a straw-colored decoction, of a slightly sweetish taste. Where the Arabian customs have taken root, the drink is prepared from the roasted beans after the Arabian and Turkish method. The white inhabitants usually prepare and serve the beverage as in the homeland; so that it is possible to obtain it after the English, French, German, Greek, or Italian styles. Adaptations of the



BREWING THE GUEST'S COFFEE IN A MOHAMMEDAN HOME.

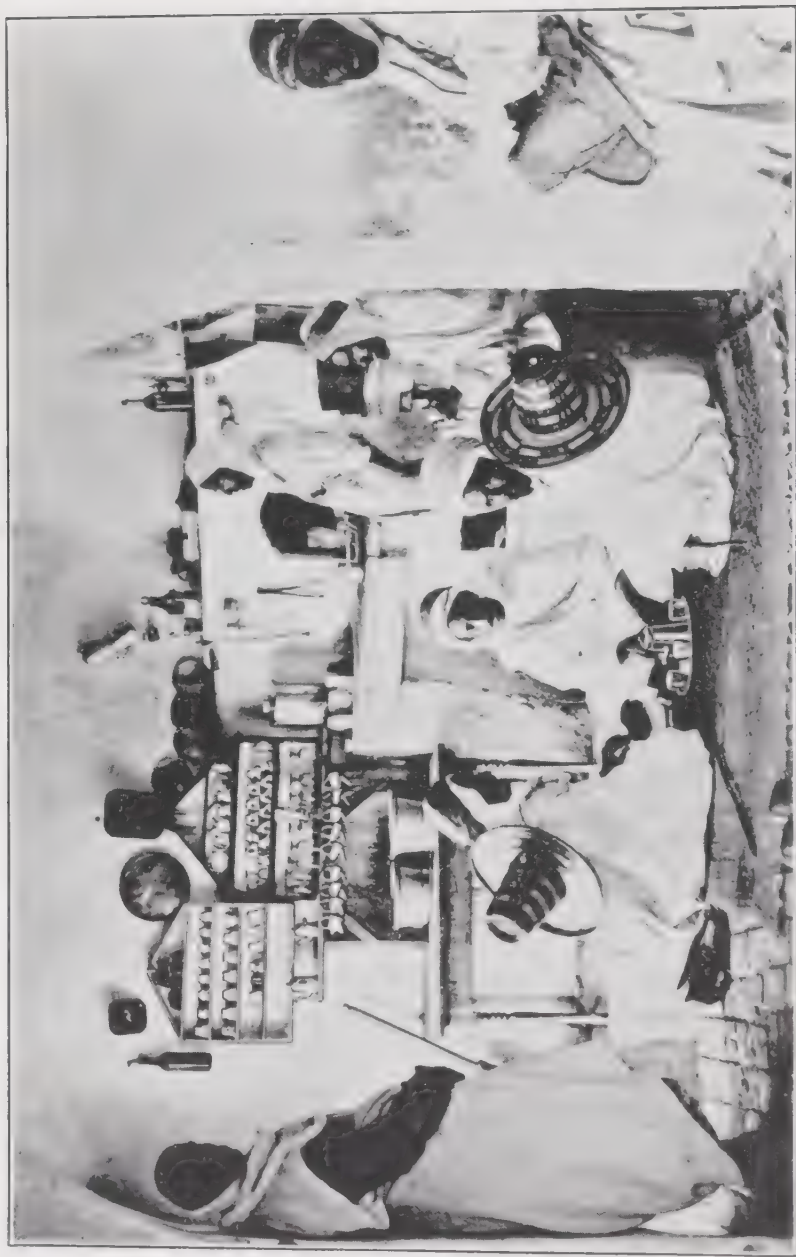
French sidewalk café, and of the Turkish coffee house, may be seen in the larger towns.

In the equatorial provinces of Egypt, and in Uganda, the natives eat the raw berries; or first cook them in boiling water, dry them in the sun, and then eat them. It is a custom to exchange coffee beans in friendly greeting.

Turkish and Arabian coffee customs prevail in Algeria and Egypt, modified to some extent by European contact. The Moorish cafés of Cairo, Tunis, and Algiers have furnished inspiration and copy for writers, artists, and travelers for several centuries. They change little with the years. The *mazagran*—sweetened cold coffee to which water or ice has been added—originated in Algeria.

In the principal streets and public squares of any town in Algeria it is a common sight to find a group of Arabs squatting about a portable stove and a table on which cups are in readiness to receive the boiling coffee. The thirsty Arab approaches the dealer, and for a modest sum he gets his drink and goes his way; unless he prefers to go inside the café, where he may get several drinks and linger over them, sitting on a mat with his legs crossed and smoking his *chibouque*.

Gérôme's painting of the "Coffee House at Cairo," which hangs in the Metropolitan Museum of Art, New York, gives one a good idea of the atmosphere of the Egyptian café. The preparation and service is modified Turkish-Arabian. The coffee is ground to a powder, boiled in an *ibrik* with the addition of sugar, and served frothing in small cups. Story-tellers, singers, and dancers furnish amusement as of yore. The Oriental customs have not changed much in this respect. Trolley cars, victorias, and taxis may have replaced the donkeys in the new sections of the larger Egyptian cities; but in old Alexandria and Cairo, the approach to the native coffee house is as dirty and as odorous as ever. Coffee is always served in all business transactions. Nowadays, the Egyptian women chew gum and the men smoke cigarettes, French department stores offer bargain sales and the hotels advertise tea dances; but the Egyptian coffee drink is still the tiny cup of coffee grounds and sugar that it was three hundred years ago, when sugar was first used to sweeten coffee in Cairo.



INTERIOR OF AN ARABIAN COFFEE SHOP, ALGIERS

In Portuguese East Africa, the natives prepare and drink coffee after the approved African native fashion, but the white population follows European customs. In the Union of South Africa, Dutch and English customs prevail in making and serving the beverage.

MANNERS AND CUSTOMS IN ASIA

"Arabia the Happy" deserves to be called "the Blest," if only for its gift of coffee to the world. Here it was that the virtues of the drink were first made known; here the plant first received intensive cultivation. After centuries of habitual use of the beverage, we find the Arabs, now as then, one of the strongest and noblest races of the world, mentally superior to most of them, generally healthy, and growing old so gracefully that the faculties of the mind seldom give way sooner than those of the body. They are an ever living earnest of the healthfulness of coffee.

The Arabs are proverbially hospitable; and the symbol of their hospitality for a thousand years has been the great drink of democracy—coffee. Their very houses are built around the cup of human brotherhood.

Several rounds of coffee, without milk or sugar, but sometimes flavored with cardamom seeds, are served to the guest at first welcome; and coffee may be had at all hours between meals, or whenever the occasion demands it. Always the beans are freshly roasted, pounded, and boiled. The Arabs average twenty-five to thirty cups (*fin-djans*) a day. Everywhere in Arabia there are to be found cafés where the beverage may be bought.

The Arab drinks water before taking coffee, but never after it. "Once in Syria," says a traveler, "I was recognized as a foreigner because I asked for water just after I had taken my coffee. 'If you belonged here,' said the waiter, 'you would not spoil the taste of coffee in your mouth by washing it away with water.'"

It is an adventure to partake of coffee prepared in the open, at a roadside inn, or *khan*, in Arabia by an *araba*, or diligence driver. He takes from his saddle-bag the ever-present coffee kit, containing his supply of green beans, of which he roasts just sufficient on a little perforated iron plate over an open fire, deftly taking

off the beans, one at a time, as they turn the right color. Then he pounds them in a mortar, boils his water in the long, straight-handled open boiler, or *ibrik* (a sort of brass mug or *jezveh*), tosses in the coffee powder, moving the vessel back and forth from the fire as it boils up to the rim; and, after repeating this maneuver three times, pours the contents foaming merrily into the little egg-like serving cups.

Café sultan, or *kisher*, the original decoction, made from dried and toasted coffee hulls, is still being drunk in parts of Arabia and Turkey.

Coffee in Arabia is part of the ritual of business, as in other Oriental countries. Shop-keepers serve it to the customer before the argument starts. Once a New York barber got some valuable publicity because he regaled his customers with tea and music. It was "old stuff." The Arabian and Turkish barber shops have been serving coffee, tobacco, and sweet-meats to their customers for centuries.

For more detailed descriptions of the ancient coffee ceremony of the Arabs, which is still observed in Arabian homes, the reader is referred to Palgrave, the English orientalist, and to Charles M. Daughy's *Travels in Arabia Deserta*.

TURKISH COFFEE HOUSES

Gone are the "luxurious and magnificent" coffee houses of Constantinople (if they ever existed—at least as we understand luxury and magnificence) which first brought the beverage world-wide fame; such *caffinets* as the one pictured by Thomas Allom and described by the Rev. Robert Walsh, in *Constantinople, Illustrated*.

Certainly there never was any such thing as a coffee-house architecture. It may be that up to the time of Abdul Hamid, when money was more plentiful than it has been for the past 60 years, there were coffee houses more comfortably appointed than now exist.

The coffee house in a modernized form is, however, quite as numerous in Turkey as in the days of Amurath III and the notorious Kuprili.

In any Turkish city one may find streets wholly devoted to

coffee houses, divided according to trades, or nationalities. For the most part they are long rooms having benches on either side and a coffee making bar at the far end. They seek picturesque locations with shady outlooks on water or pleasant landscapes, frequently from grapevine or arbors hung with wistaria.

The customer takes off his shoes and squats on the high cushioned benches. In front of the bench is a table which holds the coffee service. Round about are chairs, or stools, Arabic texts, hanging rugs and rare pieces of china.

There is a coffee house etiquette. A newcomer may salute the other customers on entering and again after taking his seat. Everyone rises to do honor to age.

The coffee is freshly roasted in a hand-turned iron cylinder, very like our peanut roaster, ground to a powder in a cylindrical hand-turned brass coffee mill, boiled to a froth three times in a long-handled, uncovered brass pot over a charcoal brazier, and served, without sugar, in a small after-dinner cup or bowl on a tray accompanied by a glass of water.

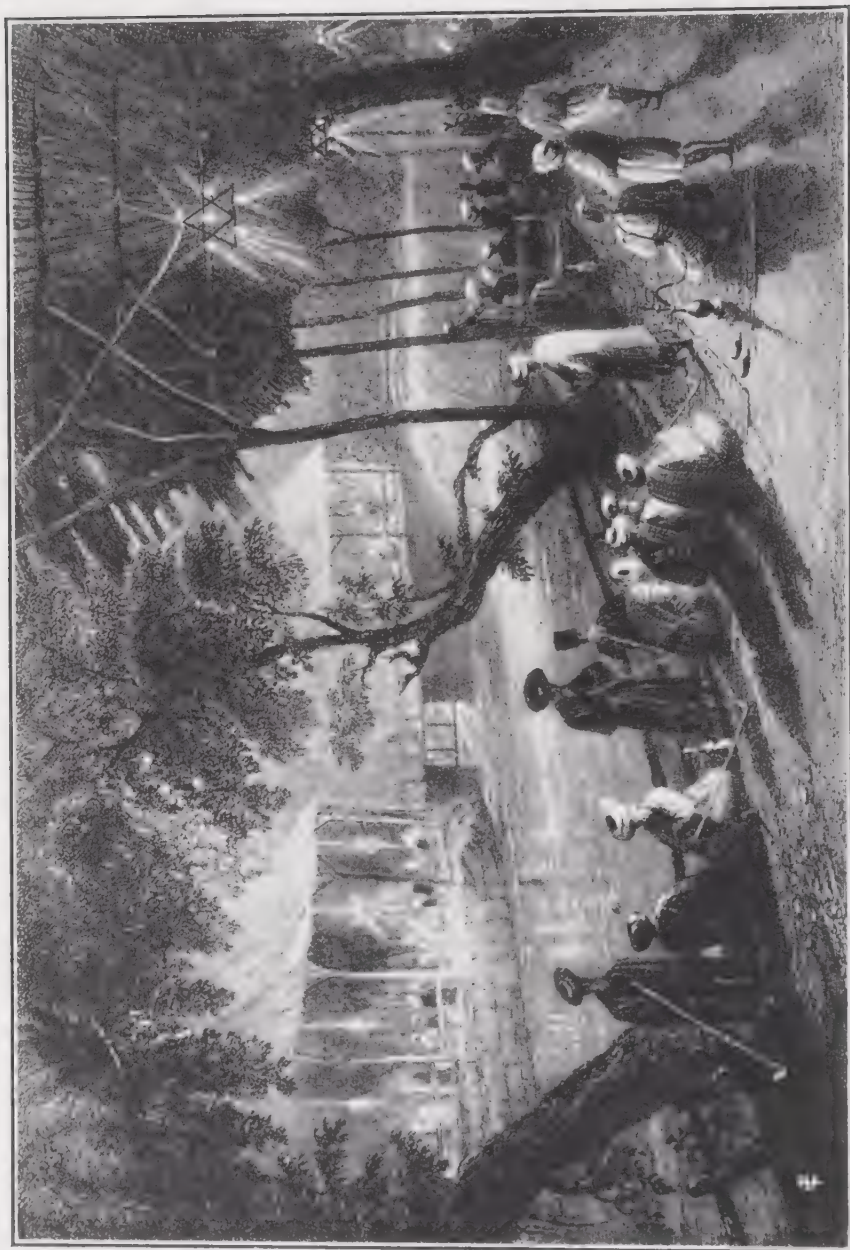
The Turk sips his water first and usually smokes a *narghile* while waiting, for the service takes time.

Coffee-houses of distinction are to be found also in the Place of the Pines overlooking the Marble Sea, on Giant's Mountain, in the Landing Place of the Manslayer, and along the rivers that flow into the Golden Horn.

Originally the Turkish method of preparing coffee was the Arabian method. It is so described by Mr. Fellows in his *Excursions through Asia Minor*. Later, the Turks sought to improve the method by adding sugar—a concession to the European sweet tooth—during the boiling process. The improved Turkish recipe is as follows:

First boil the water. For two cups of the beverage add three lumps of sugar and return the boiler to the fire. Add two teaspoonfuls of powdered coffee, stirring well and let the pot boil up four times. Between each boiling the pot is to be removed from the fire and the bottom tapped gently until the froth on the top subsides. After the last boiling pour the coffee first into one cup and then the other, so as to evenly divide the froth.

In Syria and Palestine the Turkish-Arabian methods are followed. The brazen dippers, or *ibriks*, are used for boiling.



A RIVERSIDE CAFE IN DAMASCUS, NINETEENTH CENTURY

After Bartlett and Purser

In the Near East, coffee manners and customs are much the same today as they were fifty or even one hundred years ago. Witness Damascus. A pen picture of the cafes in this ancient city was written in 1856 to accompany the drawing by Bartlett and Purser of "A Riverside Café in Damascus in the Ninetennth Century"; but it might have been written in 1948, so slight have been the changes in the setting or the spirit of the original coffee house that Shemsi first brought to Constantinople from Damascus in 1554.

COFFEE KITS

The slender brass coffee grinders sometimes serve as a combination utensil in the equipment of the Turkish officer. Frequently they are made of silver. They might be called collapsible, convertible coffee kits, as they are made to serve as a combination coffee pot, mill, can, and cup. The green or roasted beans are kept in the lower section. It takes but a minute to unscrew the apparatus. To make a cup of coffee, the beans are dumped out and three or four of them are put in the middle section. The steel crank is fitted over the squared rod projecting from the middle section, which revolves, setting in motion the grinding apparatus inside. The ground coffee falls into the bottom section, and water is added. The pot is placed on the fire, and the contents brought to a boil. The coffee pot serves as a cup. The process requires but a few minutes. The cup is rinsed out, the beans replaced, the utensils put together, the whole thing is slipped into the officer's tunic, and he goes on, refreshed.

COFFEE MAKING IN THE FAR EAST

In Iran, where tea is mostly drunk, the Turkish-Arabian methods of making coffee are followed. In Ceylon and India, the same applies to the native population, but the whites follow the European practice. In India, many people look upon coffee as just a *bonne bouche*—a "chaser." A well known English tea firm has had some success in India with a tinned "French coffee," which is a blend of Indian coffee and chicory.

European methods obtain in making coffee in China and Japan, and in the French and Dutch colonies. When traveling in the Far East one of the greatest hardships the coffee lover is



Photograph by Burton Holmes

THE CAFÉ SACHER IN THE GRABEN, VIENNA, THE CITY THAT COFFEE MADE FAMOUS

called upon to endure is the European bottled coffee extract, which so often supplies lazy chefs with the makings of a most forbidding cup of coffee.

In Java, a favorite method is to make a strong extract by the French drip process and then to use a spoonful of the extract to a cup of hot milk—a good drink when the extract is freshly made for each service.

COFFEE MAKING IN PARIS AND VIENNA

In Europe, the coffee drink was first sold by lemonade venders. In Florence those who sold coffee, chocolate, and other beverages were not called *caffetiéri* (coffee sellers) but *limonáji* (lemonade venders). Pascal's first Paris coffee shop served other drinks as well as coffee; and Procope's café began as a lemonade shop. It was only when coffee, which was an afterthought, began to lead the other beverages, that he gave the name café to his whole refreshment place.

Today, nearly every country in Europe can supply the two extremes of coffee making. In Paris and Vienna, one may find it brewed and served in its highest perfection; but here too it is frequently found as badly done as in England, and that is saying a good deal. The principal difficulty seems to be in the chicory flavor, for which long years of use has cultivated a taste, with most people. Now coffee-and-chicory is not at all a bad drink; indeed the author confesses to have developed a certain liking for it after a time in France—but it is not coffee. In Europe, chicory is not regarded as an adulterant—it is an addition, or modifier, if you please. And so many people have acquired a coffee-and-chicory taste, that it is doubtful if they would appreciate a real cup of coffee should they ever meet it. This, of course, is a generalization; and like all generalizations, is dangerous, for it is possible to obtain good coffee, properly made, in any European country, even England, in the homes of the people, but not always in the hotels or restaurants.

IN AUSTRIA AND BELGIUM

AUSTRIA. Coffee is made in Austria after the French style, usually by the drip method or in the pumping percolator device.

THE ROMANCE OF COFFEE



FAVORITE ENGLISH COFFEE-MAKING METHOD



CAFE MONICO PICCADILLY CIRCUS, LONDON

COFFEE SERVICE AT HOME AND IN PUBLIC IN ENGLAND

commonly called the Vienna coffee machine. The restaurants employ a large-size urn fitted with a combination metal sieve and cloth sack. After the ground coffee has infused for about six minutes, a screw device raises the metal sieve, the pressure forcing the liquid through the cloth sack containing the ground coffee.

Vienna cafés are famous, but two World Wars have dimmed their glory. It used to be said that their equal could not be found for general excellence and moderate prices. From half-past eight to ten in the morning, large numbers of people were wont to breakfast in them on a cup of coffee or tea, with a roll and butter. *Mélangé* is with milk; "brown" coffee is darker and a *schwarzer* is without milk. In all the cafés the visitor may obtain coffee, tea, liqueurs, ices, bottled beer, ham, eggs, etc. The Café Schrangl in the Graben is typical. Then there are the dairies, with coffee, a unique institution. In the *Prater* (public park) there are many interesting cafés.

While the café life of Vienna was nearly killed by the World Wars, time may restore at least something of its former glory.

For Vienna coffee, the liquor is usually made in a pumping percolator or by the drip process. In normal time it is served two parts coffee to one of hot milk topped with whipped cream.

BELGIUM. In Belgium, the French drip method is most generally employed. Chicory is freely used as a modifier.

IN THE BRITISH ISLES

BRITISH ISLES. In the British Isles coffee is still being boiled; although the infusion, true percolation (drip), and filtration methods have many advocates. A favorite device is the earthenware jug with or without the cotton sack that makes it a coffee biggin. When used without the sack the best practice is first to warm the jug. For each pint of liquor, one ounce (three dessert-spoonfuls) of freshly ground coffee is put in the pot. Upon it is poured freshly boiling water—three-fourths of the amount required. After stirring with a wooden spoon, the remainder of the water is poured in, and the pot is returned to the "hob" to infuse, and to settle for from three to five minutes. Some stir it a second time before the final settling.

The best trade authorities stress home-grinding, and are

opposed to boiling the beverage. They advocate also its use as a breakfast beverage, after lunch, and after the evening meal.

From an American point of view, the principal defects in the English method of making coffee lie in the roasting, handling, and brewing. It has been charged that the beans are not properly cooked in the first place, and that they are too often stale before being ground. The English run to a light or cinnamon roast, whereas the best American practice requires a medium, high, or city roast. A fairly high shade of brown is favored on the South Downs with a light shade for Lancashire, the West Riding of Yorkshire, and the south of Scotland. The trade demands for the most part, a ripe chestnut brown.

In recent years there has been a marked improvement in English coffee roasting, due to the intelligent study brought to bear upon the subject by leaders of the trade's thought, and by the retail distributor, who, in the person of the retail grocer, is, generally speaking, better educated to his business than the retail grocer in any other country. Years ago, it was the practice to use butter or lard to improve the appearance of the bean in roasting; but this is not so common as formerly. The British consumer, however, will need much instruction before the national character of the beverage shows a uniform improvement.

While it is customary to steep coffee in the home, in hotels and restaurants some form of percolating apparatus, extractor, or steam machine is employed.

Following are some London establishments which specialize in coffee and that are again functioning: Aerated Bread Co., Cafe Anglais (Leicester Square), Cafe Bleu, Ltd., Cafe Brittanique, Cafe Catering, Cafe De L'Europe, Cafe Monico, Cafe Royal, Frascati's, Kardomah Cafes, Oddenino's, Piccadilly Hotel, Pimm's, Pioneer Catering Co., Savoy, Slaters & Bodega, Ltd., Temple Bar Restaurant, Trocadero, Trust-Houses, Ltd., Waldorf Hotel, Ye Mecca Co.

During the recent war coffee consumption increased in the metropolis and the provinces, due to tea rationing, and there is wider use in the average home of this beverage today, as well as in catering establishments.

It is doubtful if methods of brewing and preparation have much improved. In the home a good proportion of the so-called coffee used occasionally to ease the tea caddy is of the "essence" type—a liquid in a screw-top container—usually of glass. There are several well-known brands of this in daily use, as well as the canned coffee-chicory mixtures. It is not unlikely that in the smaller cafes these mixtures and essences are utilized to some extent in place of the freshly roasted bean.

Modernized versions of the old-time coffee stall cater in the late hours to night workers and theater-goers. And there are now "Snack Bars", and also the "Milk Bars". In the metropolis the latter cater to office workers and dispense, besides milkshakes and the like, tea, coffee and, in many cases, hot meals. A few of these Milk Bars—chiefly a wartime product—are: the Black & White, City Milk Bars, Forbes' Milk Bars, Regal, Moo-Cow and Imperial milk bars. Many are fitted with swivel, quick-lunch counter seats.

During the recent war Civic Restaurants, as they were called, grew rapidly, especially in the metropolitan area. Organized and operated by local authorities they were designed to meet the demand for a hot meal by the millions of men and women in war work to whom a factory canteen was not available. Some also supplied hot meals to schools. Some of these places have, since the war ended, been closed down, but a large number still function. It is now planned to perpetuate this communal restaurant idea throughout the U. K.—something along the lines of the "Corner House", each with an individual name and the most striking of modern decor. In all these places tea is in most demand—coffee tailing along, a bad "second".

American visitors complain that coffee in England is too thick and syrupy for their liking. Coffee in restaurants is served "white" (with milk), or "black," in earthenstone-ware, or silver pots. In chain restaurants, like Lyons's or the A. B. C., there is to be found on the tariff, "hot milk with a dash of coffee."

The vast majority of the English people are, however, confirmed tea drinkers, and it is extremely doubtful if this national habit, ingrained through centuries of use of "the cup that cheers," can ever be changed.

THE ROMANCE OF COFFEE

BULGARIA. In Bulgaria, Arabian-Turkish methods of making coffee prevail.

In **DENMARK** and **FINLAND** coffee is made and served after the French and German fashion.

FRANCE. Were it not for the almost inevitable high roast and frequently the disconcerting chicory addition, coffee in France might be an unalloyed delight—at least this is how it appears to American eyes. One seldom, if ever, finds coffee improperly brewed in France—it is never boiled.

Second only to the United States, France consumed about three million bags of coffee annually prior to World War II. The varieties included coffee from the East Indies, Mocha, Haiti (a great favorite), Central America, Colombia, and Brazil.

Although there are many wholesale and retail coffee roasters in France, home roasting persists, particularly in the country districts. The little sheet-iron cylinder roasters, that are hand-turned over an iron box holding the charcoal fire, find a ready sale even in the modern department stores of the big cities. In any village or city in France it is a common sight on a pleasant day to find the householder turning his roaster on the curb in front of his home.

Quite a few grocers roast their own coffee, but the large coffee roasters are gradually eliminating this sort of procedure. Shopkeepers in Paris and other large cities roast their coffee fresh daily. The machines used are mostly of the cylinder type, employing gas fuel and turned by electric power. Invariably they stand where they may be seen from the street.

The fact that coffee was, and still is, quite generally sold to the consumer green, accounts for Central American coffees taking first place. Style takes preference over everything else when it comes to selling to a Frenchman.

The consumption of coffee is increasing in France; some say, on account of the high price of wine, others hold that coffee is simply growing in favor with the people. Among the masses, French breakfast consists of a bowl or cup of *café au lait*, or half a cup or bowl of strong black coffee and chicory, and half a cup of hot milk, and a yard of bread. The workingman turns his bread on end and inserts it into his bowl of coffee, allowing it to soak

up as much of the liquid as possible. Then he proceeds to suck this concoction into his system. His approval is demonstrated by the amount of noise he makes in the operation.

Among the better classes, the breakfast is *café au lait*, with rolls and butter, and sometimes fruit. The brew is prepared by the drip, or true percolator, method or by filtration. Boiling milk is poured into the cup from a pot held in one hand together with the brewed coffee from a pot held in the other, providing a simultaneous mixture. The proportions vary from half-and-half to one part coffee and three parts milk. Sometimes, the service is by pouring into the cup a little coffee then the same quantity of milk and alternating in this way until the cup is filled.

Coffee is never drunk with any meal but breakfast, but is invariably served *en demi tasse* after the noon and the evening meals. A Frenchman's idea of after-dinner coffee is a brew that is unusually thick and black, and he invariably takes with it his liqueur, no matter if he has had a cocktail for an appetizer, a bottle of red wine with his meat course, and a bottle of white wine with the salad and dessert course. When the demi-tasse comes along, with it must be served his cordial in the shape of cognac, benedictine, or crème de menthe. He can not conceive of a man not taking a little alcohol with his after-dinner coffee, as an aid, he says, to digestion.

In Normandy, there prevails a custom in connection with coffee drinking that is unique. They produce in this province great quantities of what is known as *cidre*, made from a particular variety of apple grown there—in other words, just plain hard cider. However, they distil this hard cider, and from the distillation they get a drink called *calvados*.

The man from Normandy takes half a cup of coffee, and fills the cup with *calvados*, sweetened with sugar, and drinks it with seeming relish. Ice-cold coffee will almost sizzle when *calvados* is poured into it. It tastes like a corkscrew, and one drink has the same effect as a crack on the head with a hammer. From the toddling age up, the Norman takes his *calvados* and coffee.

In the South of France they make a concoction from the residue of grapes. They boil the residue down in water, and get a drink



Café de la Paix, Where Paris Drinks Its Coffee Outdoors

called *marc*; and it is used in much the same way as the Norman in the north uses *calvados*. Then there is also the very popular summer-time drink known as *mazagran*, which in that region means seltzer water and cold coffee.

Making coffee in France has been, and always will be, by the drip and the filtration methods. The large hotels and cafés follow these methods almost entirely, and so does the housewife.

It is not unusual in some parts of France to save the coffee grounds for a second or even a third infusion, but this is not considered good practice.

Von Liebig's idea of correct coffee making has been adapted to French practice in some instances after this fashion: put used coffee grounds in the bottom chamber of a drip coffee pot. Put freshly ground coffee in the upper chamber. Pour on boiling water. The theory is that the old coffee furnishes body and strength, and the fresh coffee the aroma.

The cafés that line the boulevards of Paris and the larger cities of France all serve coffee, either plain or with milk, and almost always with liqueur.

The French, young or old, take a great deal of pleasure in sitting out on the sidewalk in front of a café, sipping coffee or liqueur. Here they love to idle away the time just watching the passing show.

In Paris, there are hundreds of these cafés lining the boulevards, where one may sit for hours before the small tables reading the newspapers, writing letters, or merely idling. In the morning, from eight to eleven, employees, men-about town, tourists, and provincials throng the cafés for *café au lait*. The waiters are coldly polite. They bring the papers, and brush the table—twice for *café crème* (milk), and three times for *café complet* (with bread and butter).

In the afternoon, *café* means a small cup or glass of *café noir*, or *café nature*. It is double the usual amount of coffee dripped by percolator or filtration device, the process consuming eight to ten minutes. Some understand *café noir* to mean equal parts of coffee and brandy with sugar and vanilla to taste. When *café noir* is mixed with an equal quantity of cognac alone it becomes *café*

gloria. *Café mazagran* is also much in demand in the summer-time. The coffee base is made as for *café noir*, and it is served in a tall glass with water to dilute it to one's taste.

Few of the cafés that made Paris famous in the eighteenth century survive. Among those that are notable for their coffee service are the Café de la Paix; the Café de la Régence, founded in 1718; and the Café Prévost, noted also for chocolate.

GERMANY. Germany originated the afternoon-coffee function known as the kaffee-klatsch. Before the recent war, the German family's reunion took place around the coffee table on Sunday afternoons. In summer, when weather permitted, the family would take a walk into the suburbs, and stop at a garden where coffee was sold in pots. The proprietor furnished the coffee, the cups, the spoons and, in normal times, the sugar, two pieces to each cup; and the patrons brought their own cake. They put one piece of sugar into each cup and took the other pieces home to the "canary bird," meaning the sugar bowl in the pantry.

Cheaper coffee was served in some gardens, which conspicuously displayed large signs at the entrance, saying: "Families may cook their own coffee in this place." In such a garden, the patron merely bought the hot water from the proprietor, furnishing the ground coffee and cake himself.

While waiting for the coffee to brew, he would listen to the band and watch the children play under the trees. French or Vienna drip pots are used for brewing.

Formerly, every city in Germany had its cafés, spacious places where patrons could sit around small tables, drinking coffee, "with or without," turned or unturned, steaming or iced, sweetened or unsweetened, depending on the sugar supply; nibble, at the same time, a piece of cake or pastry, selected from a glass pyramid; talk, flirt, malign, yawn, read, and smoke. These Cafes were in fact, public reading rooms. Some places kept hundreds of daily and weekly newspapers and magazines on file for the use of patrons. If the customer bought only one cup of coffee, he could keep his seat for hours, and read one newspaper after another.

Before World War II, three of the four corners of Berlin's most important street crossings were occupied by cafes. This is

where Unter den Linden and Friedrichstrasse meet. On the southwest corner there was Kranzler's staid old cafe, a very respectable place, where the lower hall was even reserved for non-smokers. On the southeast corner was Cafe Bauer, known the world over. On the northeast corner was the Victoria, a new-style place, very bright, and less staid. There no room was reserved for non-smokers, for most of the ladies, if they did not themselves smoke, would light the cigars for their escorts.

Around the Potsdamer Platz there were a number of cafes. Josty's was perhaps the most frequented in Berlin. Farther to the west, on Kurfuerstendamm, there were dozens of large cafes.

Some of the cafes were meeting-places for certain professions and trades. The Admiral's Cafe in Friedrichstrasse, for instance was the "artistes" exchange. All the stage folk and stars of the tanbark met there every day.

Then there was the Cafe des Westens in Kurfuerstendamm, the old one, where dreamers and poets were wont to congregate. It was called also Cafe Groessenwahn, which meant that persons suffering from an exaggerated ego were conspicuous by their presence.

Saxony and Thuringia were proverbial hotbeds of coffee lovers. It is said that in Saxony there used to be more coffee drinkers to the square inch and more cups to the single coffee bean than anywhere else upon earth. The Saxons like their coffee, but seem to be afraid it may be too strong for them. So, when over their cups, they always make certain they can see bottom before raising the steaming bowl to the lip.

Von Liebig's method of making coffee, whereby three-fourths of the quantity to be used, is first boiled for ten or fifteen minutes, and the remainder added for a six-minute steeping or infusion, is religiously followed by some housekeepers. Von Liebig advocated coating the bean with sugar. In some families, fats, eggs, and eggshells are used to settle and to clarify the beverage.

Coffee in Germany used to be better cooked (roasted) and more scientifically prepared than in many other European countries. In recent years, during the World War I and since, however,

there has been an amazing increase in the use of coffee substitutes, so that the German cup of coffee is not the pure delight it was once.

GREECE. Coffee is the most popular and most extensively used non-alcoholic beverage in Greece, as it is throughout the Near East.

Coffee is given a high or city roast, and is used almost entirely in powdered form. It is prepared for consumption principally in the Turkish demi-tasse way. Finely ground coffee is used even in making ordinary table, or breakfast, coffee. In private houses the cylindrical brass hand-grinders, manufactured in Constantinople, are mostly used. In many of the coffee houses in the villages and country towns throughout Greece and the Levant, a heavy iron pestle, wielded by a strong man, is employed to pulverize the beans in a heavy stone or marble mortar; while the poorer homes use a small brass pestle and mortar, also manufactured in Turkey.

ITALY. In Italy coffee is roasted in a wholesale and retail way as well as in the home. French, German, Dutch, and Italian machines are used. The full city, or Italian, roast is favored. There are cafés as in France and other continental countries, and the drink is prepared in the French fashion. For restaurants and hotels, rapid filtering machines, first developed by the French and Italians, are used. In the homes, percolators and filtration devices are employed.

Cafés of the French school are to be found along the Corso in Rome, the Toledo in Naples, in the Galleria Vittorio Emanuel and the Piazza del Duomo in Milan, and in the arcades surrounding the Piazza de San Marco in Venice, where Florian's still flourishes.

NETHERLANDS. In the Netherlands, too, the French café is a delightful feature of the life of the larger cities. The Dutch roast coffee properly, and make it well. The service is in individual pots, or in demi-tasses on a silver, nickel, or brass tray, and accompanied by a miniature pitcher containing just enough cream (usually whipped), a small dish about the size of an individual butter plate holding three squares of sugar, and a slender glass of water. This service is universal; the glass of water always goes with the coffee. It is the one sure way for Americans to get a drink of water. It is

the custom in Holland, in normal times, and when coffee is plentiful, to repair to some open-air café or indoor coffee house for the after-dinner cup of coffee. One seldom takes his coffee in the place where he has his dinner. These cafés are many, and some are elaborately designed and furnished. One of the most interesting is the St. Joris at the Hague, furnished in the old Dutch style. The approved way of making coffee in Holland is the French drip method.

NORWAY AND SWEDEN. French and German influences mark the roasting, grinding, preparing, and serving of coffee in Norway and Sweden. Generally speaking, not so much chicory is used, and a great deal of whipped cream is employed. In Norway, the boiling method has many followers. A big (open) copper kettle is used. This is filled with water, and the coffee is dumped in and boiled. In the poorer-class country homes, the copper kettle is brought to the table and set upon a wooden plate. The coffee is served directly from the kettle in cups. In better-class homes, the coffee is poured from the kettle into silver coffee pots in the kitchen, and the silver coffee pots are brought to the table. The only thing approaching coffee houses are "coffee rooms" in the city of Oslo. These are small one-room affairs in which the plainer sorts of foods, such as porridge, may be purchased with the coffee. They are cheap, and are largely frequented by the poorer class of students, who use them as places in which to study while they drink their coffee.

IN RUSSIA and SWITZERLAND, French and German methods obtain. Russia, however, drinks more tea than coffee, which by the masses is prepared in Turkish fashion, when obtainable. Usually, the coffee is only a cheap "substitute." The so-called *café à la Russe* of the aristocracy, is strong black coffee flavored with lemon. Another Russian recipe calls for the coffee to be placed in a large punch bowl, and covered with a layer of finely chopped apples and pears; then cognac is poured over the mass, and a match applied.

ROUMANIA and SERBIA drink coffee prepared after either the Turkish or the French style, depending on the class of the drinker and where it is served. Substitutes are numerous.

THE ROMANCE OF COFFEE

IN SPAIN and PORTUGAL the French type of café flourishes as in Italy. In Madrid, some delightful cafés formerly were found around the Puerto del Sol, where coffee and chocolate are the favorite drinks. The coffee is made by the drip process, and is served in French fashion.

IN CANADA AND MEXICO

The introduction of coffee and tea into North America effected a great change in the meal-time beverages of the people. Malt beverages used at first were succeeded by alcoholic spirits and cider. These in turn were supplanted by tea and coffee.

CANADA. In Canada, we find both French and English influences at work in the preparation and serving of the beverage: "Yankee" ideas also entered from across the border. Some years back—about 1910—A. McGill, chief chemist of the Canadian Inland Revenue Department, suggested an improvement upon Baron von Liebig's method, whereby Canadians might obtain an ideal cup of coffee. It was to combine two well-known methods. One was to boil a quantity of ground coffee to get a maximum of body or soluble matter. The other was to percolate a similar quantity to get the needed *cafféol*. By combining the decoction and the infusion, a finished beverage rich in body and aroma might be had. Most Canadians continue to drink tea, however, although coffee consumption is increasing.

MEXICO. In Mexico, the natives have a custom peculiarly their own. The roasted beans are pounded to a powder in a cloth bag which is then immersed in a pot of boiling water and milk. The *vaquero*, however, pours boiling water on the powdered coffee in his drinking cup, and sweetens it with a brown sugar stick.

Among the upper classes in Mexico the following interesting method obtains for making coffee:

Roast one pound until the beans are brown inside. Mix with the roasted coffee one teaspoonful of butter, one of sugar, and a little brandy. Cover with a thick cloth. Cool for one hour; then grind. Boil one quart of water. When boiling, put in the coffee and remove from fire immediately. Let it stand a few hours, and strain through a flannel bag, and keep in a stone jar until required for use; then heat quantity required.

IN THE UNITED STATES

In no country has there been so marked an improvement in coffee making as in the United States. Although in many parts, the national beverage is still indifferently prepared, the progress made in recent years has been so great that the friends of coffee are hopeful that before long it may be said truly that coffee making in America is a national honor, and no longer the national disgrace that it was in the past.

Already, in the more progressive homes, and in the best hotels and restaurants, the coffee is uniformly good, and the service all that it should be. The American breakfast cup is a food-beverage because of the additions of milk or cream and sugar; and unlike Europe, this same generous cup serves again as a necessary part of the noonday and evening meals for most people.

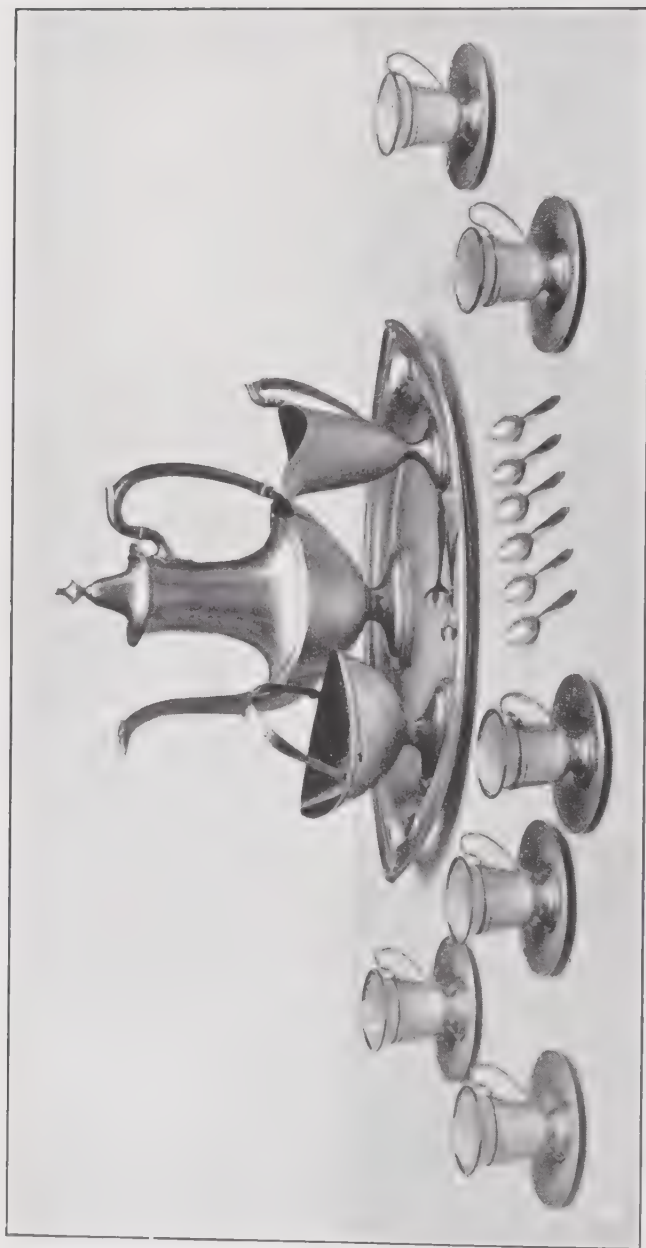
During prohibition, there was an increase in coffee drinking that directly took the place of malt and spiritous liquors. There also came into being the hotel coffee room; the custom of afternoon coffee drinking; and free coffee-service in many factories, stores, and offices.

In colonial days, must or ale first gave way to tea, and then to coffee as a breakfast beverage. The Boston "tea party" clinched the case for coffee; but in the meantime, coffee was more or less of an after-dinner function, or a between-meals drink, as in Europe. In Washington's time, dinner was usually served at three o'clock in the afternoon, and at informal dinner parties the company "sat till sunset—then coffee."

In the early part of the nineteenth century, coffee became firmly entrenched as the one great American breakfast beverage; and its security in this position would seem to be unassailable for all time.

Today, all classes in the United States begin and end the day with coffee. In the home, it is prepared by boiling, infusion or steeping, percolation, and filtration; in the hotels and restaurants, by infusion, percolation, and filtration. The best practice favors true percolation (French drip), or filtration.

The Creole, or French market coffee for which New Orleans has long been famous is made from a concentrated coffee extract



TWENTIETH-CENTURY AMERICAN COFFEE SERVICE
The Portsmouth Pattern, by the Gorham Co.

prepared in a drip pot. First, the ground coffee has poured over it sufficient boiling water thoroughly to dampen it, after which further additions of boiling water, a tablespoonful at a time, are poured upon it at five-minute intervals. The resulting extract is kept in a tightly corked bottle for making *café au lait* or *café noir* as required. A variant of the Creole method is to brown three tablespoonfuls of sugar in a pan, to add a cup of water, and to allow it to simmer until the sugar is dissolved; to pour this liquid over ground coffee in a drip pot, to add boiling water as required, and to serve black or with cream or hot milk, as desired.

In New Orleans, coffee is often served at the bedside upon waking, as a kind of early breakfast function.

The Philadelphia Centennial Exposition of 1876 served to introduce the Vienna *café* to America. Fleischmann's Vienna Café and Bakery was a feature of our first international exposition. Afterward, it was transferred to Broadway, New York, where for many years it continued to serve excellent coffee in Vienna style next door to Grace Church.

The opportunity is still waiting for the courageous soul who will bring back to our larger cities this Vienna *café* or some Americanized form of the continental or sidewalk *café*, making a specialty of tea, coffee, and chocolate.

The old Astor House was famous for its coffee for many years, as was also Dorlon's in 25rd Street, from 1840 to 1922.

One of New York's exclusive clubs is known as the Coffee House. It is in West Forty-fifth Street, and has been in existence since December, 1915, when it was opened with an informal dinner, at which the late Joseph H. Choate, one of the original members, outlined the purpose and policies of the club.

The founders of the Coffee House were convinced—as the result of the high dues and constantly increasing formality and discipline in the social clubs in New York—that there was need here for a moderate-priced eating and meeting place, which should be run in the simplest possible way and with the least possible expense.

At the beginning of its career, the club framed, adopted, and has since lived up to, a most informal constitution: "No officers,

no liveries, no tips, no set speeches, no charge accounts, no RULES."

The membership is made up, for the most part, of painters, writers, sculptors, architects, actors, and members of other professions. Members are expected to pay cash for all orders. There are no proposals of candidates for membership. The club invites to join it those whom it believes to be in sympathy with the ideals of its founders.

The method of preparing coffee for individual service in the Waldorf-Astoria, New York, which has been adopted by many first-class hotels and restaurants that do not serve urn-made coffee exclusively, is the French drip, plus careful attention to all the contributing factors for making coffee in perfection, and is thus described by the hotel's steward:

A French china drip coffee pot is used. It is kept in a warm heater; and when the coffee is ordered, this pot is scalded with hot water. A level tablespoonful of coffee, ground to about the consistency of granulated sugar, is put into the upper and percolator part of the coffee pot. Fresh boiling water is then poured through the coffee and allowed to percolate into the lower part of the pot. The secret of success, according to our experience, lies in having the coffee freshly ground, and the water as near the boiling point as possible, all during the process. For this reason, the coffee pot should be placed on a gas stove or range. The quantity of coffee can be varied to suit individual taste. We use about ten per cent more ground coffee for after dinner cups than we do for breakfast. Our coffee is a mixture of Java and Bogota.

ARGENTINA AND BRAZIL

ARGENTINA. Coffee is popular as a beverage in Argentina. *Café con leche*—coffee with milk, in which the proportion of coffee may vary from one-fourth to two-thirds—is the usual Argentine breakfast beverage. A small cup of coffee is generally taken after meals, and it is also consumed to a considerable extent in cafés.

BRAZIL. In Brazil every one drinks coffee and at all hours. Cafés making a specialty of the beverage, and modeled after continental originals, are to be found a-plenty in Rio de Janeiro, Santos, and São Paulo. The custom prevails of roasting the beans high, almost to carbonization, grinding them fine, and then boiling after the Turkish fashion, percolating in French drip pots, steeping in cold water for several hours, straining and heating the liquid for use as needed, or filtering by means of conical linen sacks suspended from wire rings.

The Brazilian loves to frequent the cafés and to sip his coffee at his ease. He is quite continental in this respect. The wide-open doors, and the round-topped marble tables, with their small cups and saucers set around a sugar basin, make inviting pictures. The customer pulls toward him one of the cups, fills it half full of soft sugar, and immediately a waiter comes to fill what remains with coffee, the charge for which is a *tostão*, or about 1½ cents. It is a common thing for a Brazilian to consume one dozen to two dozen cups of black coffee a day. If one pays a social visit, calls upon the president of the Republic, or any lesser official, or on a business acquaintance, it is a signal for an attendant to serve coffee. *Café au lait* is popular in the morning; but except for this service, milk or cream is never used. In Brazil, as in the Orient, coffee is a symbol of hospitality.

In COLOMBIA, as in most Latin-American countries, coffee is a concomitant of all social and business discourse. In clubs, restaurants, hotels, or in sidewalk cafés, people are always and ever drinking black coffee *en demi-tasse*.

In CHILE, PARAGUAY and URUGUAY, very much the same customs prevail of making and serving the beverage.

In AUSTRALIA and NEW ZEALAND, English methods for roasting, grinding, and making coffee are standard. The beverage usually contains thirty to forty per cent chicory. In the bush, the water is boiled in a billy can. Then the powdered coffee is added; and when the liquid comes again to a boil, the coffee is done. In the cities, practically the same method is followed. The general rule in the antipodes seems to be to "let it come to a boil," and then to remove it from the fire.

In CUBA the custom is to grind the coffee fine, to put it in a flannel sack suspended over a receiving vessel, and to pour cold water on it. This is repeated many times, until the coffee mass is well saturated. The first drippings are repoured over the bag. The final result is a highly concentrated extract, which serves for making *café au lait*, or *café noir*, as desired.

In MARTINIQUE, PANAMA, and the PHILIPPINES, coffee is made after the French and American fashion.



TOM KING'S COFFEE HOUSE IN COVENT GARDEN. 1738
From a painting in the series, "Four Times of the Day," by William Hogarth

Coffee and the Fine Arts

*How coffee has been celebrated in Painting, Ceramics, Silver,
Music, Poetry, and Literature.*

COFFEE has inspired the imagination of many poets, musicians, and painters. In the seventeenth and eighteenth centuries those whose genius was dedicated to the fine arts seem to have fallen under its spell and to have produced much of great beauty that has endured. To the painters, engravers, and caricaturists of that period we are particularly indebted for pictures that have added greatly to our knowledge of early coffee customs and manners.

Adriaen van Ostade (1610-1685), the Dutch genre painter and etcher, pupil of Frans Hals, in his "Dutch Coffee House" (1650), shows the genesis of the coffee house of western Europe about the time it still partook of some of the tavern characteristics. Coffee is being served to a group in the foreground. It is believed to be the oldest existing picture of a coffee house. The illustration is after the etching by J. Beauvarlet in the graphic collection at Munich.

COFFEE AND ENGLISH ART

William Hogarth (1697-1764), the famous English painter and engraver of satirical subjects, chose the coffee houses of his time for the scenes of a number of his social caricatures. In his series, "Four Times of the Day," which throws a vivid light on the street life of London of the period of 1758, we are shown Covent Garden at 7:55 A. M. by the clock on St. Paul's Church with 'Tom King's Coffee House to the right.

Scene VI of the "Rake's Progress," by Hogarth, is laid at the club in White's chocolate (coffee) house, which Dr. Swift described as "the common rendezvous of infamous sharpers and



MADAME DU BARRY AND HER SLAVE BOY ZAMORE—PAINTING BY DECREUSE



"PETIT DEJEUNER," BY BOUCHER
Showing the home coffee service of the period of 1744.



COFFEE SERVICE IN THE HOME OF MADAME DE
POMPADOUR—PAINTING BY VAN LOO
FAMOUS PAINTINGS THAT SHOW COFFEE DRINKING IN THE HOMES OF THE 18TH CENTURY

noble cullies." After the fire, the club and chocolate house were removed to Gaunt's coffee house.

Alessandro Longhi (1755-1815), the Italian painter and engraver, called the Venetian Hogarth, in one of his pictures presenting life and manners in Venice during the years of her decadence, shows Goldoni, the dramatist, as a visitor in a café of the period, with a female mendicant soliciting alms.

COFFEE AND FRENCH ART

In the Louvre at Paris hangs the "Petit Déjeuner" by François Boucher (1705-1770), famous court painter of Louis XV. It shows a French breakfast-room of the period of 1744, and is interesting because it illustrates the introduction of coffee into the home: it shows also the coffee service of the time.

In Van Loo's portrait of Madame de Pompadour, second mistress and political adviser of Louis XV of France, the coffee service of a later period of the eighteenth century appears. The Nubian servant is shown offering the marquise a demi-tasse which has just been poured from the covered oriental pot which succeeded the original Arabian-Turkish boiler, and was much in vogue at the time.

Coffee and Madame du Barry (or would it be more polite to say Madame du Barry and coffee?) inspired the celebrated painting of Madame de Pompadour's successor in the affections of Louis, "the well beloved." This is entitled "Madame du Barry at Versailles."

Here we see the last of Louis XV's mistresses sitting in her bedroom in that alluring retreat of hers at Louveciennes, near the woods of Marly, as she takes her cup of coffee from her pet attendant, the little negro boy, Zamore, as the Prince de Conti had named him, all brave in red and gold.

COFFEE AND VIENNESE ART

The introduction of the coffee house into Europe was memorialized by Franz Schams, the genre painter, pupil of the Vienna Academy, in a beautiful picture entitled "The First Coffee House in Vienna, 1684," owned by the Austrian Art Society. A litho-



NUREMBERG COFFEE-DRINKER
After a painting by Johann Kupezky



GIRL WITH A COFFEE-MILL
After a painting by Gallerand



MORNING CALL OF MONSIEUR L'ABBI
From an etching by Larmessin after a painting by Lancret; about 1740
 18TH CENTURY ART FINDS INSPIRATION IN COFFEE



COFFEE HOUSE AT CAIRO—PAINTING BY GEROME, IN THE METROPOLITAN MUSEUM OF ART,
NEW YORK

graphic reproduction was executed by the artist and printed by Joseph Stouls in Vienna. There are several specimens in the United States; and the illustration printed on page 66 has been made from one of these in the possession of the author.

The picture shows the interior of the Blue Bottle, where Kolschitzky opened the first coffee house in Vienna. The hero-proprietor stands in the foreground pouring a cup of the beverage from an oriental coffee pot, and another is suspended from the coffee-house sign that hangs over the fireplace. In the fire alcove a woman is pounding coffee in a mortar. Men and women in the costumes of the period are being served coffee by a Vienna *mädchen*.

The painters Marilhat, Descamps, and de Tournemine have pictured café scenes: the first in his "Café sur une route de Syrie," which was shown at the Salon of 1844; the second in his "Café Turc," which figured at the Exposition of 1855; and the third in his "Café en Asia Mineure," which received honors at the Salon in 1859, and attracted attention at the Universal Exposition of 1867.

COFFEE IN GERMAN ART

Many German artists have shown coffee manners and customs in pictures that are now hanging in well known European galleries. Among others, mention should be made of C. Schmidt's "The Sweets Shop of Josty in Berlin," 1845; Milde's "Pastor Rautenberg and His Family at the Coffee Table," 1855; and his "Manager Classen and His Family at the Afternoon Coffee Table," 1840; Adolph Menzel's "Parisian Boulevard Café," 1870; Hugo Meith's "Saturday Afternoon at the Coffee Table"; John Philipp's "Old Woman with Coffee Cup"; Freidrich Walle's "Afternoon Coffee in the Court Gardens at Munich"; Paul Meyerheim's "Oriental Coffee House"; and Peter Philippi's (Dusseldorf) "Kaffeebesuch."

At the Exposition des Beaux Arts, Salon of 1881, there was shown P. A. Ruffio's picture, "Le café vient au secours de la Muse" (Coffee comes to the aid of the Muse), in which the graceful form of an oriental ewer appears.

COFFEE IN AMERICAN HUNG CANVASSES

The "Coffee House at Cairo," a canvas by Jean Léon Gérôme (1824-1904) that hangs in the Metropolitan Museum of Art, New

York, has been much admired. It shows the interior of a typical oriental coffee house with two men near a furnace at the left preparing the beverage; a man seated on a wicker basket about to smoke a hooka; a dervish dancing; and several persons seated against the wall in the background.

The New York Historical Society acquired in 1907 from Miss Margaret A. Ingram an oil painting of the "Tontine Coffee House." It was painted in Philadelphia by Francis Guy, and was sold at a raffle, after having been admired by President John Adams. It shows lower Wall Street in 1796-1800, with the Tontine coffee house on the northwest corner of Wall and Water Streets, where its more famous predecessor, the Merchants coffee house, was located before it moved to quarters diagonally opposite.

Charles P. Gruppe's (b. 1860) painting showing General "Washington's Official Welcome to New York by City and State Officials at the Merchants' Coffee House," April 25, 1789, just one week before his inauguration as first president of the United States, is a colorful canvas that has been much praised for its atmosphere and historical associations. It is the property of the author. (P. 256)

WATER-COLORS, PRINTS, DRAWINGS

The art museums and libraries of every country contain many beautiful water-colors, engravings, prints, drawings, and lithographs, whose creators found inspiration in coffee. Space permits the mention of only a few.

T. H. Shepherd has preserved for us Button's, afterward the Caledonien coffee house, Great Russell Street, Covent Garden, in a water-color drawing of 1857; Tom's coffee house, 17 Great Russell Street, Covent Garden, 1857; Slaughter's coffee house in St. Martin's Lane, 1841; also, in 1857, the Lion's Head at Button's, put up by Addison and now the property of the Duke of Bedford at Woburn.

Hogarth is represented in the Sam Ireland collection by several original drawings of frequenters of Button's in 1750.

Thomas Rowlandson (1756-1827), the great English caricaturist and illustrator, has given us several fine pictures of English coffee-house life. His "Mad Dog in a Coffee House" presents

ARIE.

Flauto traverso.

Lieschen.

Continuo.

Eil wie schmeckt der Coffee sü ñee, lieb li cher als tau send Käu. er, mil der als

Musca. tel. Wein. Ei. ei. wie schmeckt der Coffee, ei.

"AH, HOW SWEET COFFEE TASTES—LOVELIER THAN A THOUSAND KISSES, SWEETER FAR THAN MUSCATEL WINE!"

Opening bars of Betty's aria in Bach's *Coffee Cantata*, 1752

a lively scene; and his water-color of "The French Coffee House" is one of the best pictures we have of the French coffee house in London as it looked during the latter half of the eighteenth century.

During the campaign in France in 1814, Napoleon arrived one day, unheralded, in a country presbytery, where the good curé was quietly turning his hand coffee-roaster. The emperor asked him, "What are you doing there, abbé?" "Sire," replied the priest, "I am doing like you. I am burning the colonial fodder." Charlet (1792-1845) made a lithograph of the incident.

COFFEE AND MUSIC

Several French poet-musicians resorted to music to celebrate coffee. Brittany has its own songs in praise of coffee, as have other French provinces. There are many epics, rhapsodies, and cantatas—and even a comic opera by Meilhat, music by Deffes, bearing the title, *Le Café du Roi*, produced at the Théâtre Lyrique, November 16, 1861.

During the early vogue of the café in Paris, a *chanson*, entitled *Coffee*, was set to music with accompaniment for the piano by M. H. Colet, a professor of harmony at the Conservatoire. Printed in the form of a placard, and put up in cafés, it received the approbation of, and was signed by de Voyer d'Argenson, lieutenant of police.

BACH'S COFFEE CANTATA

The most notable contribution to the "music of coffee," if one may be permitted the expression, is the *Coffee Cantata* of Johann Sebastian Bach (1685-1750), the German organist and the most modern composer of the first half of the eighteenth century. He hymned the religious sentiment of protestant Germany; and in his *Coffee Cantata* he tells in music the protest of the fair sex against the libels of the enemies of the beverage, who at the time were actively urging in Germany that it should be forbidden women, because its use made for sterility! Later on, the government surrounded the manufacture, sale, and use of coffee with many obnoxious restrictions.

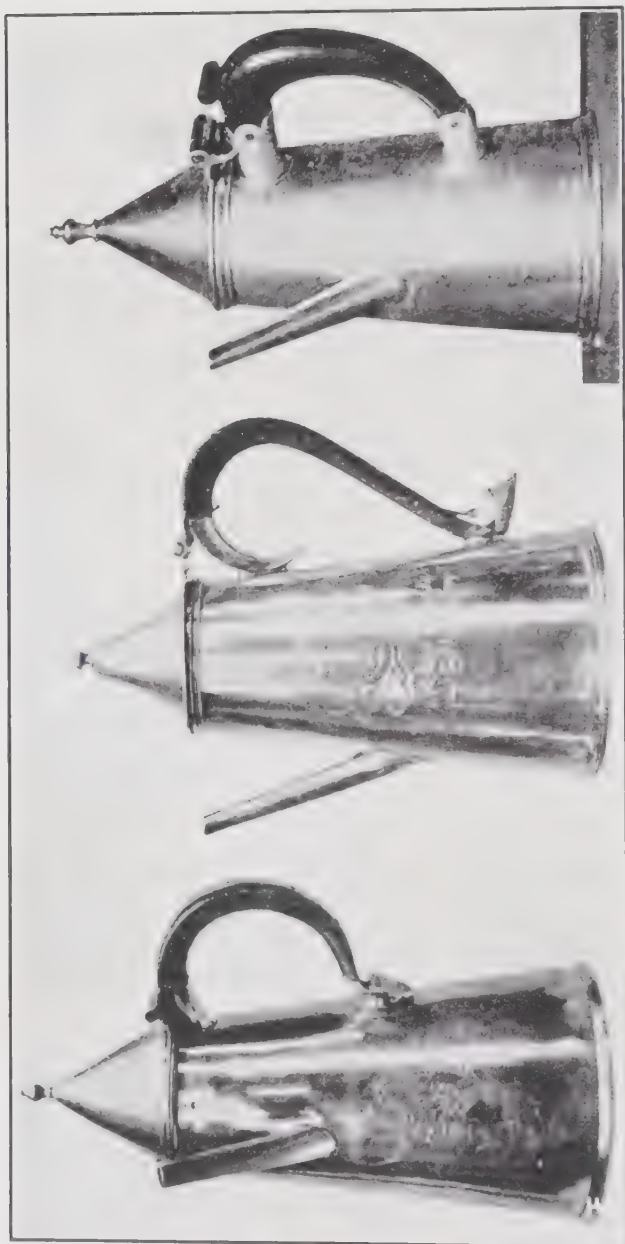
Bach's *Coffee Cantata* is No. 211 of the *Secular Cantatas*, and was published in Leipzig in 1752. In German it is known as

Schweigst stille, plaudert nicht (Be silent, do not talk). It is written for soprano, tenor, and bass solos and orchestra. Bach used as his text a poem by Piccander. The cantata is really a sort of one-act operetta; a jocose production representing the efforts of a stern parent to check his daughter's propensities for coffee drinking, the new-fashioned habit. One seldom thinks of Bach as a humorist; but the music here is written in a mock-heroic vein, the recitatives and arias having a merry flavor, hinting at what the master might have done in light opera.

The libretto shows the father Schlendrian, or Slowpoke, trying by various threats to dissuade his daughter from further indulgence in the new vice, and, in the end, succeeding by threatening to deprive her of a husband. But his victory is only temporary. When the mother and the grandmother indulge in coffee, asks the final trio, who can blame the daughter? Bach uses the spelling coffee—not *kaffee*. The cantata has been sung many times in America. Lieschen, or Betty, the daughter, has a delightful aria, beginning, "Ah, how sweet coffee tastes—lovelier than a thousand kisses, sweeter far than muscatel wine'."

In 1925, at Leeds, England, the British National Opera Company performed a one-act operatic version of Bach's *Coffee Cantata* entitled "Coffee and Cupid." The translation and adaptation was by Prof. Sanford-Terry. The music, which was arranged by Mr. Percy Pitt, incorporated the familiar *Coffee Cantata* with additions drawn from others of Bach's secular works.

In the original, Betty (Lieschen) gives up her coffee for marital bliss. But Mr. Sanford-Terry, in interpreting an additional movement by the composer, carries it a stage further. The lady, apparently falling in with her father's wishes, signs a marriage contract. Slowpoke (Schlendrian) is fatuously complacent at what he imagines is his victory, but once Betty has made sure of Cupid she proceeds to show her father and the wedding guests that she intends also to have her coffee as usual. Coffee is handed round to the assembled guests, to the complete discomfiture of Slowpoke. In his rage, he dashes his wig into the tray of coffee cups and hurls it to the ground, and in the last picture one has of



Tea Pot, 1670

Coffee Pot, 1681

Coffee Pot, 1689

SEVENTEENTH-CENTURY TEA AND COFFEE POTS

this tyrannical parent he is floundering, bald and impotent, in the brew he detests.

Guatemala has given us a waltz called "La Flor del Café" (The Coffee Flower), attributed to Alcántara.

COFFEE AND TIN PAN ALLEY

Coffee has proven quite a source of inspiration for Tin Pan Alley, America's fountain-head for popular songs. First there was "A Cup of Coffee, a Sandwich and You," introduced into several revues. "You're the Cream in My Coffee" was featured in *Hold Everything*; Irving Berlin's "Let's Have Another Cup of Coffee" swept the country; "Coffee in the Morning and Kisses in the Night" was a motion picture song success; and "All over a Cup of Coffee" was a story in song of how life's little tragedies and comedies are sometimes linked up with our national beverage. One of the latest additions to American disc music is "There's an awful lot of coffee in Brazil".

COFFEE AND THE OTHER ARTS

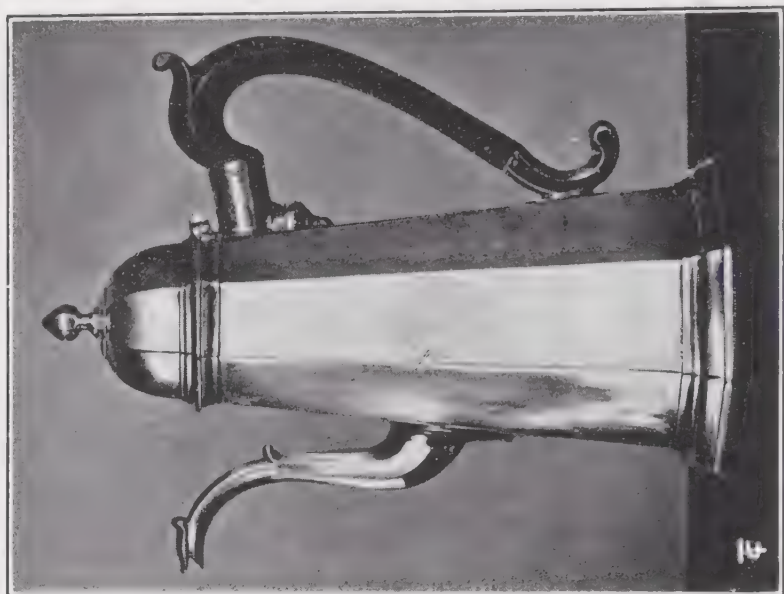
Research has discovered only one piece of sculpture associated with coffee—the statute of the Austrian hero Kolschitzky, the patron saint of the Vienna coffee houses. It graces the second-floor corner of a house in the Favoriten Strasse, where it was erected in his honor by the Coffee Makers' Guild of Vienna. The great "brother-heart" is shown in the attitude of pouring coffee into cups on a tray from an oriental service pot.

The celebrated Caffè Pedrocchi, the center of life in the city of Padua, Italy, in the early part of the nineteenth century, is one of the most beautiful buildings erected in Italy. Its use is apparent at first glance. It was begun in 1816, opened June 9, 1831, and completed in 1842. Antonio Pedrocchi (1776-1852), an obscure Paduan coffee house keeper, tormented by a desire for glory, conceived the idea of building the most beautiful coffee house in the world, and carried it out; see picture on P. 44.

Artists and craftsmen of all ages since the discovery of coffee have brought their genius into play to fashion various forms of



LANTERN COFFEE POT, 1692



WASTELL POT, 1720-21

LANTERN AND OCTAGONAL COFFEE POTS OF THE 17TH AND 18TH CENTURIES

apparatus associated with the preparation of the coffee drink. Coffee roasters and grinders have been made of brass, silver, and gold; coffee mortars, of bronze; and coffee making and serving pots, of beautiful copper, pewter, pottery, porcelain, and silver designs.

In the Peter collection in the United States National Museum there is to be seen a fine specimen of the Bagdad coffee pot made of beaten copper and used for making and serving; also, a beautiful Turkish coffee set. In the Metropolitan Museum in New York there are some beautiful specimens of Persian and Egyptian ewers in faience, probably used for coffee service. Also, in American and continental museums are to be seen many examples of seventeenth-century German, Dutch, and English bronze mortars and pestles used for "braying" coffee beans.

A very beautiful specimen of the oriental coffee grinder, made of brass and teak-wood, set with red and green glass jewels, and inlaid in the teakwood with ivory and brass, is at the Metropolitan. It is of Indo-Persian design of the nineteenth century. (P. 226)

The Metropolitan Museum shows also many specimens of pewter coffee pots used in India, Germany, Holland, Belgium, France, Russia, and England in the seventeenth and eighteenth centuries.

The Italian wrought-iron coffee roaster of the seventeenth century was often a work of art. The specimen illustrated is rich in decorative motifs associated with the best Florentine art. (P. 226)

Madame de Pompadour's inventory disclosed a "gold coffee mill, carved in colored gold to represent the branches of a coffee tree." The art of the goldsmith, which sought to embellish everything, did not disdain these homely utensils; and one may see at the Cluny Museum in Paris, among many mills of graceful form, a coffee mill of engraved iron dating from the eighteenth century, upon which are represented the four seasons.

"The tea pot, coffee pot, and chocolate pot first used in England closely resembled each other in form," says Charles James Jackson in his *Illustrated History of English Plate*, "each being circular in plan, tapering towards the top, and having its handle fixed at a right angle with the spout."



VINCENT POT, HALL-MARKED, LONDON, 1738

LORD SWAYTHLING'S POT, 1731

SILVER COFFEE POTS, EARLY EIGHTEENTH CENTURY

From Jackson's "Illustrated History of English Plate"

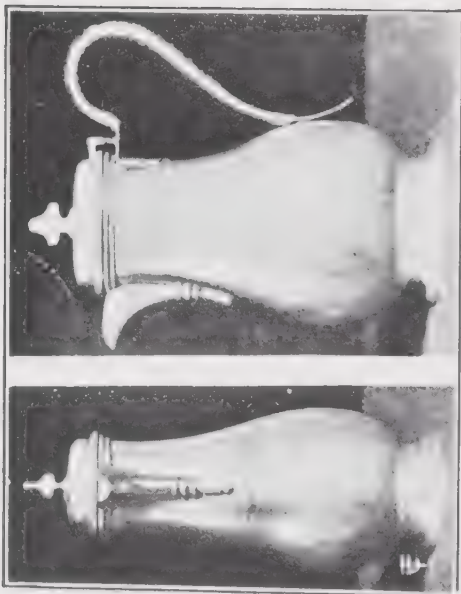


CHINESE PORCELAIN COFFEE POT
Late seventeenth century



"DISH OF COFFEE BOY" DESIGN IN DELFT TILES, 1692

ILLUSTRATING 17TH CENTURY COFFEE POTS



COFFEE POT, 1756

SILVER COFFEE POTS OF THE 18TH CENTURY
IN THE VICTORIA AND ALBERT MUSEUM,
LONDON



IRISH COFFEE POT, 1760

Hall-marked Dublin; the property of Col. Moore-Brabazon

ARTISTIC COFFEE POTS

The coffee pot illustrated (1681) formerly belonged to the East India Company, and is preserved in the Victoria and Albert Museum. It is almost identical with a teapot (1670) in the same museum. The inscription is "The Gift of Richard Stern Esq to ye Honorable East India Compa." The 1689 coffee pot illustrated was the property of King George V. It bears the London hall-marks of 1689-90, and the mark of Francis Garthorne.

The 1692 coffee pot of lantern shape is the property of H. D. Ellis, and has its spout curved upward at the top, being furnished with a small, hinged flap and a scroll-shaped thumb-piece attached to the rim of the cover.

There are several beautiful silver coffee pots in the Victoria and Albert Museum, by Folkingham (1715-16), and by Wastell (1720-21), the latter pot being octagonal.

Mention should also be made of a design in tiles that were let into the wall of an ancient coffee house in Brick Lane, Spital-fields, known as the "Dish of Coffee Boy" in the catalog of the collection of London antiquities in the Guildhall Museum. Mr. Ellis thinks this belongs to a period a little earlier, but certainly not later, than 1692; the coffee pot represented being exactly of the lantern shape.

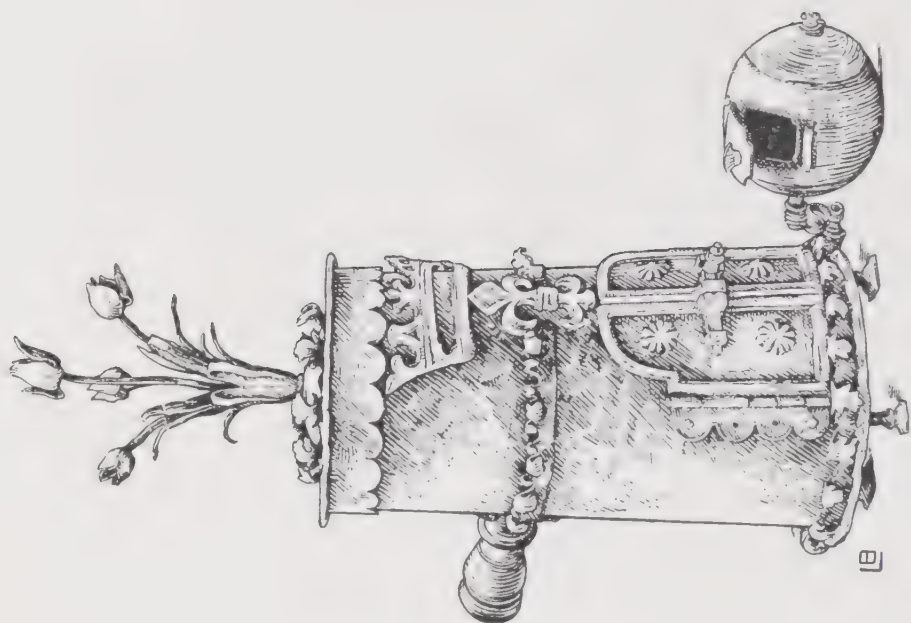
Modifications of the lantern began to appear with great rapidity in England. In a coffee pot of Chinese porcelain, probably made in China from an English model a few years later than the 1692 pot, Mr. Ellis observes that "the spout has already lost its straightness, the extreme taper of the body is diminished, and the lid betrays the first tendency to depart from the straightness of the cone to the curved outline of the dome."

The evolution of the coffee pot is shown in Lord Swaythling's pot of 1731; a coffee jug of 1736; a Vincent pot of 1738; the Viscountess Wolseley's coffee pot of copper plated with silver; an Irish coffee pot of 1760; and several silver coffee pots of 1773-76 and of 1779-80.

Then there are specimens of coffee pots in stoneware by Ebers (1700), and in salt glaze by Astbury, and another of the



COFFEE GRINDER SET WITH JEWELS
In the Metropolitan Museum of Art, New York,
 19th Century. (See page 221)



ITALIAN WROUGHT-IRON COFFEE ROASTER
 17th Century

period about 1725. These are in the department of British and medieval antiquities in the British Museum, where are to be seen also some beautiful specimens of coffee-service pots in Whieldon ware, and in Wedgewood's jasper ware.

There are some beautiful examples of the art of the potter, applied to coffee service, to be seen in the Metropolitan Museum, where they have been brought from many countries. Included are Leeds and Staffordshire examples of the eighteenth, nineteenth, and twentieth centuries; a Sino-Lowestoft pot of the eighteenth-nineteenth century; an Italian (*capodimonte*) pot of the eighteenth century; German pots of the eighteenth and nineteenth centuries; a Vienna coffee pot of the eighteenth century; a French (*La Seine*) coffee pot of 1774-1795, a Sèvres pot of 1792-1804; and a Spanish eighteenth-century coffee pot decorated in copper luster.

At the Metropolitan may be seen also Hatfield and Sheffield-plate pots of the eighteenth and nineteenth centuries; and many examples of silver tea and coffee service and coffee pots by American silversmiths.

Silver teapots and coffee pots were few in America before the middle of the eighteenth century. Early coffee-pot examples were tapering and cylindrical in form, and later matched the tea pots with swelling drums, molded bases, decorated spouts, and molded lids with finials.

In the New York colony there were evolved silver teapots of a unique design, that was not used elsewhere in the colonies. They were used indiscriminately for both tea and coffee. In style they followed, to a certain extent, the squat pear-shaped tea pots of the period of 1717-18 in England, but had greater height and capacity.

The colonial silversmiths wrought many beautiful designs in coffee, tea, and chocolate pots. Fine specimens are to be seen in the Halsey and Clearwater loan collections in the Metropolitan Museum. Included in the Clearwater collection is a coffee pot by Pygan Adams (1712-1776); and recently, there was added a coffee pot by Ephraim Brasher, whose name appears in the *New York City Directory* from 1786 to 1805.

The Clearwater collection of colonial silver in the Metropolitan



By an unknown silversmith

By Paul Revere

By Paul Revere

HISTORIC SILVER OF THE AMERICAN COLONIES

Coffee Pots by American Silversmiths in the Boston Museum of Fine Arts

Museum is a magnificent one; and the coffee pot is worthy of it.

In the Halsey collection is shown a silver coffee pot by Samuel Minott, and several beautiful specimens of the handiwork of Paul Revere, whose name is more often connected with the famous "midnight ride" than with the art of the silversmith. Of all the American silversmiths, Paul Revere was the most interesting. Not only was he a silversmith of renown, but a patriot, soldier, grand master Mason, confidential agent of the state of Massachusetts Bay, engraver, picture-frame designer, and die-sinker.

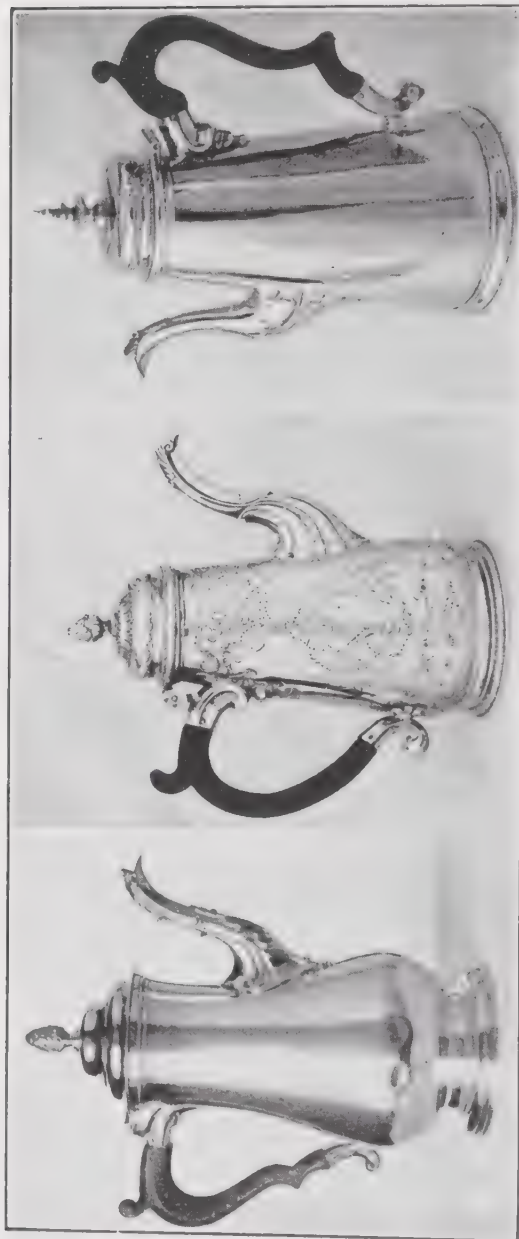
Revere coffee pots are to be seen in the Boston Museum of Fine Arts as well as in the Metropolitan Museum in New York. The Boston Museum of Fine Arts has also a coffee pot made by William Shaw and William Priest in 1751-52 for Peter Faneuil, the wealthiest Bostonian of his time, who gave his name to Boston Faneuil Hall, New England's cradle of American liberty.

Among other American silversmiths who produced striking designs in coffee pots, mention should be made of G. Aiken (1815); Garrett Eoff (New York, 1785-1850); Charles Faris (who worked in Boston about 1790); Jacob Hurd (1702-1758, known in Boston as Captain Hurd); John McMullin (mentioned in the *Philadelphia Directory* for 1796); James Musgrave (mentioned in *Philadelphia directories* of 1797, 1808, and 1811); Myer Myers (admitted as freeman, New York, 1746; active until 1790; president of the New York Silversmiths Society, 1786); and Anthony Rasch (who is known to have worked in Philadelphia, 1815).

In the museums of the many historical societies throughout the United States are to be seen interesting specimens of coffee pots in pewter, Britannia metal, and tin ware, as well as in pottery, porcelain, and silver.

An interesting relic is in the collection of the Bostonian Society. It is a coffee urn of Sheffield ware, formerly in the Green Dragon tavern, which stood on Union Street from 1697 to 1852, and was a famous meeting place of the patriots of the Revolution.

Among the many treasured relics of Abraham Lincoln is an old Britannia coffee pot from which he was regularly served while a boarder with the Rutledge family at the Rutledge inn in New Salem (now Menard), Ill. It was a valued utensil, and Lincoln



By Samuel Minott

By Charles Hatfield

By Pygan Adams

SILVER COFFEE POTS IN THE HALSEY AND CLEARWATER COLLECTIONS, METROPOLITAN MUSEUM
OF ART, NEW YORK.

is said to have been very fond of it. The pot is now the property of the Old Salem Lincoln League, of Petersburg, Ill.

THE LITERATURE OF COFFEE

Any study of the literature of coffee comprehends a survey of selections from the best thought of civilized nations from the time of Rhazes (850-922) to Francis Saltus Saltus. We have seen how Rhazes, the physician-philosopher, appears to have been the first writer to mention coffee; and was followed by other great physicians, like Bengiazlah, a contemporary, and Avicenna (980-1037).

Then arose many legends about coffee, that served as inspiration for Arabian, French, Italian, and English poets.

Sheik Gemaleddin, mufti of Mocha, is said to have discovered the virtues of coffee about 1454, and to have promoted the use of the drink in Arabia. Knowledge of the new beverage was given to Europeans by the botanists Rauwolf and Alpini toward the close of the sixteenth century.

The first authentic account of the origin of coffee was written by Abd-al-Kadir in 1587. It is the famous Arabian manuscript commending the use of coffee, preserved in the Bibliothèque Nationale, Paris, and catalogued as "Arabe, 4590."

The author is Abd-al-Kadir ibn Mohammad al Ansari al Jazari al Hanbali. That is, he was named Abd-al-Kadir, son of Mohammed.

The Abd-al-Kadir work immortalized coffee. It is in seven chapters. The first treats of the etymology and significance of the word *cahouah* (kahwa), the nature and properties of the bean, where the drink was first used, and describes its virtues. The other chapters are devoted to the church dispute in Mecca in 1511; answer the religious objectors to coffee, and conclude with a collection of Arabic verses composed during the Mecca controversy by the best poets of the time.

De Nointel, ambassador from the court of Louis XIV to the Ottoman Porte, brought back with him to Paris from Constantinople the Abd-al-Kadir manuscript, and another by Bichivili, one of the three general treasurers of the Ottoman Empire. The latter

work is of a later date than the Abd-al-Kadir manuscript, and is concerned chiefly with the history of the introduction of coffee into Egypt, Syria, Damascus, Aleppo, and Constantinople.

Two of the earliest Arabic poems in praise of coffee date approximately from the period of the first coffee persecution in Mecca (1511), and are typical of the best thought of the day. They acclaim the drink as "the beverage of the friends of God," as "harmless as pure milk," "fragrant as musk," "a wine no sorrow can resist," "the stream in which we wash away our sorrows."

During the period of the second religious persecution of coffee in the latter part of the sixteenth century, other Arabian poets sang the praises of coffee. The learned Fakr-Eddin-Abou-beckr ben Abid Iesi wrote a book entitled *The Triumph of Coffee*, and the poet-sheikh Sherif-Eddin-Omar-ben-Faredh sang of it in harmonious verse, wherein, discoursing of his mistress, he could find no more flattering comparison than coffee. He exclaims, "She has made me drink, in long draughts, the fever, or, rather, the coffee of love!"

The numerous contributions by early travelers to the literature of coffee have already been mentioned.

Faustus Nairon (Banesius) produced in Rome, in 1671, the first printed treatise devoted solely to coffee. The same year Dufour brought out the first treatise in French, *De l'usage du caphé du Thé, et du chocolat*. This he followed in 1684 with his work, *Traitez nouveaux et curieux du café, du thé, et du chocolat*. John Ray extolled the virtues of coffee in his *Universal History of Plants*, published in London in 1686. Galland translated the Abd-al-Kadir manuscript into French in 1699, and Jean La Roque published his *Voyage de l'Arabie Heureuse* in Paris in 1715. Excerpts from nearly all these works appear in various chapters of this work.

Leonardus Ferdinandus Meisner published a Latin treatise on coffee, tea, and chocolate in 1721. Dr. James Douglas, published in London, 1727, his *Arbor yemensis fructum cofe ferens, or a description and history of the Coffee Tree*. This work laid under contribution many of the Italian, German, French, and English scholars mentioned above; and the author mentioned as other sources of information: Dr. Quincy, Pechey, Gaudron, de Fon-

tenelle, Professor Boerhaave, Figueroa, Chabraeus, Sir Hans Sloane, Langius, and Du Mont.

In the seventeenth and eighteenth centuries, the poets and dramatists of France, Italy and England found a plentiful supply in what had already been written on coffee, to say nothing of the inspiration offered by the drink itself, and by the society of the *cafés* of the period.

French poets, writing in Latin, first took coffee as the subject of their verse. Vanière sang its praises in the eighth book of his *Praedium rusticum*; and Fellon, a Jesuit professor of Trinity College, Lyons, wrote a didactic poem called, *Faba Arabica, Carmen*, which is included in the *Poemata didascalica* of d'Olivet.

Abbé Guillaume Massieu's *Carmen Caffaeum*, composed in 1718, has been referred to. It was read at the Academy of Inscriptions. One of the panegyrists of this author, de Boze, in his *Elogé de Massieu*, says that if Horace and Virgil had known of coffee, the poem might easily have been attributed to them; and Thery, who translated it into French, says "it is a pearl of elegance in a rare jewel case."

It is much too long to be repeated here but a translation from the Latin original in the British Museum appears in *All About Coffee*.

The poet Belighi toward the close of the sixteenth century composed a poem, which, freely translated, runs:

In Damascus, in Aleppo, in great Cairo,
At every turn is to be found
That mild fruit which gives so beloved a drink,
Before coming to court to triumph.
There this seditious disturber of the world,
Has, by its unparalleled virtue,
Supplanted all wines from this blessed day.

Jacques Delille (1758-1815) the didactic poet of nature, in *chant vi* of his "*Three Reigns of Nature*," apostrophizes the "divine nectar" and describes its preparation.

Maumenet addressed to Galland the following verses:

If slumber, friend, too near, with some late glass should creep—
Dull, poppy-perfumed sleep—
If a too fumous wine confounds at length thy brain—
Take coffee then—this juice divine

Shall banish sleep and steam of vap'rous wine,
And with its timely aid fresh vigor thou shalt find.

Castel, in his poem, *Les Plantes*, could not omit the coffee trees of the tropics. He thus addressed them in 1811:

Bright plants, the favorites of Phoebus,
In these climes the rarest virtues offer,
Delicious Mocha, thy sap, enchantress,
Awakens genius, outvalues Parnasse!

In a collection of the *Songs of Brittany* in the Brest Library there are many stanzas in praise of coffee. A Breton poet has composed a little piece of ninety-six verses in which he describes the powerful attraction that coffee has for women and the possible effects on domestic happiness. The first time that coffee was used in Brittany, says an old song of that country, only the nobility drank it, and now all the common people are using it, yet the greater part of them have not even bread.

A French poet of the eighteenth century celebrates the salubrious effects of coffee on the professions. He ends with a reference to news editors and exclaims:

"And for a few pennies, coffee's small price per cup,
Ye editor's able to swallow the universe up."

Esmenard celebrated Captain de Clieu's romantic voyage to Martinique with the coffee plants from the Jardin des Plantes, in some admirable verses.

Among other notable poetic flights in praise of coffee produced in France mention should be made of: "*L'Elogé du Café*" (Eulogy of Coffee), a song in twenty-four couplets, Paris, Jacques Estienne, 1711; "*Le Café*" (Coffee), a fragment from the fourth chant (song) of *La Grandeur de Dieu dans les merveilles de la Nature* (The Grandeur of God in the Wonders of Nature), Marseilles; "*Le Café*," extract from the fourth gastronomic song, by Berchoux; "*A Mon Café*" (To My Coffee), stanzas written by Ducis; "*Le Café*," anonymous stanzas inserted in the *Macedoine Poétique*, 1824; a poem in Latin in the Abbé Olivier's collection: *Le Bouquet Blanc et le Bouquet Noir, poesie en quatre chants; Le Café*, C. D. Mery, 1857; "*Elogé du Café*," S. Melaye, 1852.

Many Italian poets have sung the praises of coffee. L. Barotti wrote his poem, "*Il Caffé*" in 1681. Giuseppe Parini (1729-1799),

Italy's great satirical and lyric poet and critic of the eighteenth century, in *Il Giorno* (*The Day*), gives a delightful pen picture of the manners and customs of Milan's polite society of the period. William Dean Howells quotes from these poems (his own translation) in his *Modern Italian Poets*.

Belli's *Il Caffè* supplies a partial bibliography of the Italian literature on coffee. There are many poems, some of them put to music. As late as 1921, there were published in Bologna some advertising verses on coffee by G. B. Zecchini with music by Cesare Cantino.

Pope Leo XIII, in his Horatian poem on "*Frugality*" composed in his eighty-eighth year, thus versed his appreciation of coffee:

Last comes the beverage of the Orient shore,
Mocha, far off, the fragrant berries bore.
Taste the dark fluid with a dainty lip,
Digestion waits on pleasure as you sip.

English poets from Milton to Keats celebrated coffee. Milton (1608-1674) in his "*Comus*" thus acclaimed the beverage:

One sip of this
Will bathe the drooping spirits in delight
Beyond the bliss of dreams.

Alexander Pope, poet and satirist (1688-1744), has the oft-quoted lines:

Coffee which makes the politician wise,
And see through all things with his half-shut eyes.

In Carruthers' *Life of Pope*, we read that the poet inhaled the steam of coffee in order to obtain relief from the headaches to which he was subject. We can well understand the inspiration which called forth from him the following lines when he was not yet twenty:

As long as Mocha's happy tree shall grow,
While berries crackle, or while mills shall go;
While smoking streams from silver spouts shall glide,
Or China's earth receive the sable tide,
While coffee shall to British nymphs be dear,
While fragrant steams the bended head shall cheer,
Or grateful bitters shall delight the taste,
So long her honors, name and praise shall last.

Pope's famous *Rape of the Lock* grew out of coffee-house

gossip. The poem contains the passage on coffee already quoted:

For lo! the board with cups and spoons is crowned;
The berries crackle and the mill turns round;
On shining altars of japan they raise
The silver lamp: the fiery spirits blaze:
From silver spouts the grateful liquors glide,
While China's earth receives the smoking tide.
At once they gratify their scent and taste,
And frequent cups prolong the rich repast.
Straight hover round the fair her airy band;
Some, as she sipped, the fuming liquor fanned:
Some o'er her lap their careful plumes displayed,
Trembling, and conscious of the rich brocade.
Coffee (which makes the politician wise,
And see through all things with his half-shut eyes.)
Sent up in vapors to the baron's brain
New stratagems, the radiant lock to gain.

William Cowper's line tribute to "the cups that cheer but not inebriate," a phrase which he is said to have borrowed from Bishop Berkeley, was addressed to tea and not to coffee, to which it has not infrequently been wrongfully attributed. It is taken from one of the most pleasing pictures in *The Task*.

Cowper refers to coffee but once in his writings. In his *Pity for Poor Africans* he expresses himself as "shocked at the ignorance of slaves":

I pity them greatly, but I must be mum
For how could we do without sugar and rum?
Especially sugar, so needful we see;
What! Give up our desserts, our coffee and tea?

thus contenting himself, like many others, with words of pity where more active protest might sacrifice his personal ease and comfort.

Leigh Hunt (1784-1859), and John Keats (1795-1854), were worshippers at the shrine of coffee; while Charles Lamb, famous poet, essayist, humorist, and critic, has celebrated in verse the exploit of Captain de Clieu in some delightful verses.

In John Keats' amusing fantasy, *Cap and Bells*, the Emperor Ellinan greets Hum, the great soothsayer, and offers him refreshment:

"You may have sherry in silver, hock in gold, or glass'd champagne

... what cup will you drain?"
 "Commander of the Faithful!" answered Hum,
 "In preference to these, I'll merely taste
 A thimble-full of old Jamaica rum."
 "A simple boon," said Elfinan; "thou mayst
 Have Nantz, with which my morning coffee's laced."

But Hum accepts the glass of Nantz, without the coffee, "made racy with the third part of the least drop of *crème de citron*, crystal clear."

"Coffee and Crumpets" has been much quoted. It was published in *Fraser's Magazine*, in 1857. Its author calls himself "Launcelot Littlede."

The late Geoffrey Sephton, an English poet and novelist, many years resident in Vienna, whose fantastic stories and fairy tales are well known in Europe, wrote the following sonnet on coffee:

TO THE MIGHTY MONARCH, KING KAUHEE¹

Away with opiates! Tantalising snares
 To dull the brain with phantoms that are not.
 Let no such drugs the subtle senses rot
 With visions stealing softly unawares
 Into the chambers of the soul. Nightmares
 Ride in their wake, the spirits to besot.
 Seek surer means to banish haunting cares:
 Place on the board the steaming Coffee-pot!
 O'er luscious fruit, dessert and sparkling flask,
 Let proudly rule as King the Great Kauhee,
 For he gives joy divine to all that ask,
 Together with his spouse, sweet *Eau de Vie*.
 Oh, let us 'neath his sovran pleasure bask.
 Come, raise the fragrant cup and bend the knee!

O great Kauhee, thou democratic Lord,
 Born 'neath the tropic sun and bronzed to splendour
 In lands of Wealth and Wisdom, who can render
 Such service to the wandering Human Horde
 As thou at every proud or humble board?
 Beside the honest workman's homely fender,
 'Mid dainty dames and damsels sweetly tender,
 In china, gold and silver, have we poured
 Thy praise and sweetness, Oriental King.

¹Kauhee (or *kahve*) is Turkish for coffee.

THE ROMANCE OF COFFEE

Oh, how we love to hear the kettle sing
In joy at thy approach, embodying
The bitter, sweet and creamy sides of life;
Friend of the People, Enemy of Strife,
Sons of the Earth have born thee labouring.

In America, too, poets have sung in praise of coffee. The somewhat doubtful "kind that mother used to make" is celebrated in James Whitcomb Riley's classic poem, *Like His Mother Used to Make*.

One of the most delightful coffee poems in English is Francis Saltus Saltus' sonnet on "the voluptuous berry," as found in *Flasks and Flagons*:

COFFEE

Voluptuous berry! Where may mortals find
Nectars divine that can with thee compare,
When, having dined, we sip thy essence rare,
And feel towards wit and repartee inclined?

Thou wert of sneering, cynical Voltaire,
The only friend; thy power urged Balzac's mind
To glorious effort; surely Heaven designed
Thy devotees superior joys to share.
Whene'er I breathe thy fumes, 'mid Summer stars,

The Orient's splendid pomps my vision greet.
Damascus, with its myriad minarets, gleams!
I see thee, smoking, in immense bazaars,
Or yet, in dim seraglios, at the feet
Of blond Sultanas, pale with amorous dreams!

Arthur Gray, in *Over the Black Coffee* (1902), has made the following contribution to the poetry of coffee, with an unfortunate reflection on tea, which might well have been omitted:

COFFEE

O, boiling, bubbling, berry, bean!
Thou consort of the kitchen queen—
Browned and ground of every feature,
The only aromatic creature,
For which we long, for which we feel,
The breath of morn, the perfumed meal.
For what is tea? It can but mean,

Merely the mildest go-between,
 Insipid sobriety of thought and mind
 It "cuts no figure"—we can find—
 Save peaceful essays, gentle walks,
 Purring cats, old ladies' talks—

But coffee! can other tales unfold.
 Its history's written round and bold—
 Brave buccaneers upon the "Spanish Main,"
 The army's march across the length'ning plain,
 The lone prospector wandering o'er the hill,
 The hunter's camp, thy fragrance all distill.
 So here's a health to coffee! Coffee hot!
 A morning toast! Bring on another pot.

The following lines by Louis Untermeyer are from his *~~~~~*
and Other Poets.¹

GILBERT K. CHESTERTON RISES TO THE TOAST OF COFFEE

Strong wine it is a mocker; strong wine it is a beast.
 It grips you when it starts to rise; it is the Fabled Yeast.
 You should not offer ale or beer from hops that are freshly picked,
 Nor even Benedictine to tempt a benedict.
 For wine has a spell like the lure of hell, and the devil has mixed the brew;
 And the friends of ale are a sort of pale and weary, witless crew—
 And the taste of beer is a sort of a queer and undecided brown—
 But, comrades, I give you coffee—drink it up, drink it down.
 With a fol-de-rol-dol and a fol-de-rol-dee, etc.
 Oh, cocoa's the drink for an elderly don who lives with an elderly niece;
 And tea is the drink for studios and loud and violent peace—
 And brandy's the drink that spoils the clothes when the bottle breaks in the trunk;
 But coffee's the drink that is drunken by men who will never be drunk.
 So, gentlemen, up with the festive cup, where Mocha and Java unite:
 It clears the head when things are said too brilliant to be bright!
 It keeps the stars from the golden bars and the lips of the tipsy town;
 So, here's to strong, black coffee—drink it up, drink it down!
 With a fol-de-rol-dol and a fol-de-rol-dee, etc.

The American breakfast cup was celebrated in up-to-date
 American style by Burton Braley. Mr. Braley's contribution is
 entitled:

GROUND'S FOR COMPLAINT

I've a stomach made of zinc which will handle food and drink

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THE ROMANCE OF COFFEE

That would cause an ostrich worry and compunction;
Breakfast, dinner, tea or lunch—anything a goat would munch—
I can savor and assimilate with unction.
Jellies prettified with dyes, armor-plated cakes and pies
Which would knock a buzzard flat without a warning
I can merrily digest with a gustatory zest
—If my coffee's only decent in the morning.

I'm a very cheerful gent with a heart resilient
And a view of life as bright as I can make it,
And if fortune, with a frown, stands me up and slaps me down
I have proven in the past that I can take it.
I can even rise above discombobulated love
I can stand a lady's sublimated scorning,
But I'm totally inutile and my whole career is futile
If I don't get decent coffee in the morning.

Merrily I roll along without women, wine or song,
I can do without companionship or money;
Lacking pictures, books or plays, I can worry through my days
With a disposition moderately sunny.
I'm the captain of my soul, independent—on the whole—
But my freedom and my courage die a-borning
And I wander in a coma if I miss the fresh aroma
Of a fragrant cup of coffee in the morning!¹

COFFEE AND THE DRAMA

Coffee was first "dramatized," so to speak, in England, where we read that Charles II and the Duke of York attended the first performance of *Tarugo's Wiles or the Coffee House*, a comedy, in 1667, which Samuel Pepys described as "the most ridiculous and insipid play I ever saw in my life."

In 1694, there was published Jean Baptiste Rosseau's comedy, *Le Caffé*, which appears to have been acted only once in Paris, although a later English dramatist says it met with great applause in the French capital. *Le Caffé* was written in Laurent's café, which was frequently by Fontenelle, Houdard de la Motte, Dauchet, the abbé Alary Boindin, and others. Voltaire said that "this work of a young man without any experience either of the world of letters or of the theater seems to herald a new genius."

About this time it was the fashion for the coffee-house keepers

¹New York American, April 16, 1935. Copyright. By permission.

of Paris, and the waiters, to wear Armenian costumes; for Pascal had builded better than he knew. In *La Foire Saint Germain*, a comedy by Dancourt, played in 1696, one of the principal characters is old "Lorange, a coffee merchant clothed as an Armenian." In scene 5, he says to Mlle. Mousset, "a seller of house dresses," that he has been "a naturalized Armenian for three weeks."

Mrs. Susannah Centlivre (1667-1725), in her comedy, *A Bold Stroke for a Wife*, produced about 1719, has a scene laid in Jonathan's coffee house about that period. While the stock jobbers are talking in the first scene of Act II, the coffee boys are crying, "Fresh Coffee, gentlement, fresh coffee? . . . Bohea tea, gentlemen?"

Henry Fielding (1707-1754) published *The Coffee-House Politician, or Justice caught in his own trap*, a comedy, in 1750.

The Coffee House, a dramattick Piece by James Miller, was performed at the Theater Royal in Drury Lane in 1757. The interior of Dick's coffee house figured as an engraved frontispiece to the published version of the play.

Carlo Goldoni, who has been called the Molière of Italy, wrote *La Bottega di Caffè*, (The Coffee House), a naturalistic comedy of Bourgeois Venice, satirizing scandal and gambling, in 1750. The scene is a Venetian coffee house, probably Florian's, where several actions take place simultaneously. The play was produced in English by the Chicago Theatre Society in 1912. Chatfield-Taylor thinks Voltaire probably imitated *La Bottega di Caffè* in his *Le Café, ou l'Ecoissaise*. Goldoni was a lover of coffee, a regular frequenter of the coffee houses of his time, from which he drew much in the way of inspiration. Pietro Longhi, called the Venetian Hogarth, in one of his pictures presenting life and manners in Venice during the years of her decadence, shows Goldoni as a visitor in a café of the period, with a female mendicant soliciting alms.

Goldoni, in the comedy *The Persian Wife*, gives us a glimpse of coffee making in the middle of the eighteenth century. He puts these words into the mouth of Curcuma, the slave:

But a small quantity is needed to prepare it.

Put in the desired quantity and do not spill it over the fire:

Heat it till the foam rises, then let it subside again away from the fire;
Do this seven times at least, and coffee is made in a moment.

In 1760 there appeared in France *Le Café, ou l'Ecossoise*, comedie, which purported to have been written by a Mr. Hume, an Englishman, and to have been translated into French. It was in reality the work of Voltaire, who had brought out another play, *Socrates*, in the same manner a short time before. *Le Café* was translated into English the same year under the title *The Coffee House, or Fair Fugitive*.

Il Caffè di Campagna, a play with music by Galuppi, appeared in Italy in 1762.

Another Italian play, a comedy called *La Caffettiéra da Spirito*, was produced in 1807.

Hamilton, a play by Mary P. Hamlin and George Arliss, the latter also playing the title role, was produced in America by George C. Tyler in 1918. The first-act scene is laid in the Exchange coffee house of Philadelphia, during the period of Washington's first administration. Among the characters introduced in this scene are James Monroe, Count Tallyrand, General Philip Schuyler, and Thomas Jefferson.

The authors very faithfully reproduced the atmosphere of the coffee house of Washington's time. Tallyrand remarks "Everybody comes to see everybody at the Exchange Coffee House . . . It is club, restaurant, merchants' exchange, everything."

The Autocrat of the Coffee Stall, a play in one act, by Harold Chapin, was published in New York in 1921.

COFFEE AND FAMOUS LITERARY MEN

An interesting book might be written on the transformation that tea and coffee have wrought in the tastes of famous literary men. And of the two stimulants, coffee seems to have furnished greater refreshment and inspiration to most. However, both beverages have made civilization their debtor in that they weaned so many fine minds from the heavy wines and spirits in which they once indulged.

Voltaire and Balzac were the most ardent devotees of coffee among the French *litterati*. Sir James Mackintosh (1765-1832), the Scottish philosopher and statesman, was so fond of coffee that

he used to assert that the powers of a man's mind would generally be found to be proportional to the quantity of that stimulant which he drank. His brilliant schoolmate and friend, Robert Hall (1764-1831), the Baptist minister and pulpit orator, preferred tea, of which he sometimes drank a dozen cups. Cowper, Parson and Parr, the famous Greek scholars; Dr. Samuel Johnson; and William Hazlitt, the writer and critic, were great tea drinkers; but Burton, Dean Swift, Addison, Steele, Leigh Hunt, and many others, celebrated coffee.

Dr. Charles B. Reed, professor in the medical school of Northwestern University, says that coffee may be considered as a type of substance that fosters genius. History seems to bear him out. Coffee's essential qualities are so well defined, says Dr. Reed, that one critic has claimed the ability to trace throughout the works of Voltaire those portions that came from coffee's inspiration. Tea and coffee promote a harmony of the creative faculties that permits the mental concentration necessary to produce the masterpieces of art and literature.

Voltaire (1694-1778) the king of wits, was also king of coffee drinkers. Even in his old age he was said to have consumed fifty cups daily. To the abstemious Balzac (1799-1850) coffee was both food and drink.

In Frederick Lawton's *Balzac* we read: "*Balzac worked hard. His habit was to go to bed at six in the evening, sleep till twelve, and, after, to rise and write for nearly twelve hours at a stretch, imbibing coffee as a stimulant through these spells of composition.*"

In his *Treatise on Modern Stimulants*, Balzac thus describes his reaction to his most beloved stimulant:

This coffee falls into your stomach, and straightway there is a general commotion. Ideas begin to move like the battalions of the Grand Army on the battlefield, and the battle takes place. Things remembered arrive at full gallop, ensign to the wind. The light cavalry of comparisons deliver a magnificent deploying charge, the artillery of logic hurry up with their train and ammunition, the shafts of wit start up like sharpshooters. Similes arise, the paper is covered with ink; for the struggle commences and is concluded with torrents of black water, just as a battle with powder.

When Balzac tells how Doctor Minoret, Ursule Minoret's guardian, used to regale his friends with a cup of "Moka," mixed with Bourbon and Martinique, which the Doctor insisted on per-

sonally preparing in a silver coffee pot, it is his own custom that he is detailing. His Bourbon he bought only in the rue Mont Blanc (now the chaussé d'Antin): the Martinique, in the rue des Vieilles Audriettes; the Mocha, at a grocer's in the rue de l'Université. It was half a day's journey to fetch them.

There have been notable contributions to the general literature of coffee by French, Italian, English, and American writers. Space does not permit of more than passing mention of some of them.

After Dufour, Galland, and La Roque in France, there were Count Rumford, John Timbs, Douglas Ellis, and Robinson in England; Jardin and Franklin in France; Belli in Italy; Hewitt, Thurber, and Walsh in America.

Mention has been made of coffee references in the works of Aubrey, Burton, Addison, Steele, Bacon, and D'Israeli.

Brillat-Savarin (1755-1826), the great French epicure, knew coffee as few men before him or since. In his historical elegy, contained in *Gastronomy as a Fine Art, or the Science of Good Living*, he exclaims:

You crossed and mitred abbots and bishops who dispensed the favors of Heaven, and you the dreaded templars who armed yourselves for the extermination of the Saracens, you knew nothing of the sweet restoring influence of our modern chocolate, nor of the thought-inspiring bean of Arabia—how I pity you!

O. de Gourcuff's *De la Caf  ,   p  tre attribu      Senec  *, is deserving of honorable mention.

In Bologna, 1691, Angelo Rambaldi published *Ambrosia arabica, caff   discorso*. This work is divided into eighteen sections, and describes the origin, cultivation, and roasting of the bean, as well as telling how to prepare the beverage.

During the time that Milan was under Spanish rule, Cesare Beccaria directed and edited a publication entitled *Il Caff  *.

Another publication called *Il Caff  *, devoted to arts, letters, and science, was published in Venice in 1850-52. Still another, having the same name, a national weekly journal, was published in Milan, 1884-89.

An almanac, having the title *Il Caff  *, was published in Milan in 1829.

A weekly paper, called *Il Caff   Pedrocchi*, was published in Padua in 1846-48. It was devoted to art, literature, and politics.

A publication called *Coffee and Surrogates* (tea, chocolate, saffron, pepper, and other stimulants) was founded by Professor Pietro Polli, in Milan, in 1885; but was short-lived.

An early English magazine (1751) contains an account of divination by coffee-grounds.

English writers of the seventeenth and eighteenth centuries were noticeably affected by coffee, and the coffee-houses of the times have been immortalized by them; and in many instances they themselves were immortalized by the coffee houses and their frequenters.

Modern journalism dates from the publication, April 12, 1709, of the *Tatler*, whose editor was Sir Richard Steele (1672-1729) the Irish dramatist and essayist. He received his inspiration from the coffee houses; and his readers were the men that knew them best. In the first issue he announced:

All accounts of gallantry, pleasure and entertainment shall be under the article of White's Coffee House; poetry under that of Will's Coffee House; learning under the title of Grecian; foreign and domestic news you will have from St. James's Coffee House, and what else I shall on any other subject offer shall be dated from my own apartment.

Steele's *Tatler* was issued three times weekly until 1711, when it suspended to be succeeded by the *Spectator*, whose principal contributor was Joseph Addison (1672-1719), the essayist and poet, and Steele's school-fellow.

Sir Richard Steele immortalized the Don and Don Saltero's coffee house in old Chelsea in No. 54 of the *Tatler*, wherein he tells us of the necessity of traveling to know the world, by his journey for fresh air, no farther than the village of Chelsea, of which he fancied that he could give an immediate description—from the five fields where the robbers lie in wait, to the coffee house, where the literati sit in council.

Three of Addison's papers in the *Spectator* (Nos. 402, 481, and 568) are humorously descriptive of the coffee houses of the period.

Samuel Pepys (1655-1705) was very fond of good eating, and almost daily entries were made in his *Diary* of dinner delicacies that he had enjoyed. He makes countless references to visits paid to this and that coffee house, but records only one instance of actually drinking coffee:

THE ROMANCE OF COFFEE

Up betimes to my office, and thence at seven o'clock to Sir G. Carteret, and there with Sir J. Minnes made an end of his accounts, but staid not to dinner my Lady having made us drink our morning draught there of several wines, but I drank nothing but some of her coffee, which was poorly made, with a little sugar in it.

This note, which he considered worthy of record, was certainly not inspired by the excellence of the good lady's matutinal coffee.

William Cobbett (1762-1855), the English-American politician, reformer, and writer of economics, denounced coffee as "slops"; but he was one of a remarkably small minority. Before his day, one of England's greatest satirists, Dean Swift (1667-1745), led a long roll of literary men who were devotees of coffee.

Swift's writings are full of references to coffee; and his letters from Stella came to him under cover at the St. James coffee house. There is scarcely a letter to Esther (Vanessa) Vanhomrigh which does not contain a significant reference to coffee, by which the course of their friendship and clandestine meetings may be traced. In one dated August 15, 1720, written while traveling from place to place in Ireland, he says:

We live here in a very dull town, every valuable creature absent, and Cad says he is weary of it, and would rather prefer his coffee on the barrenest mountain in Wales than be king here.

A fig for partridges and quails,
Ye dainties I know nothing of ye;
But on the highest mount in Wales,
Would choose in peace to drink my coffee.

In another letter, about two years later, replying to one in which Vanessa has reproached him and begged him to write her soon, he advises:

The best maxim I know in life, is to drink your coffee when you can, and when you cannot, to be easy without it; while you continue to be splenetic, count upon it I will always preach. Thus much I sympathize with you, that I am not cheerful enough to write, for, I believe, coffee once a week is necessary, and you know very well that coffee makes us severe, and grave, and philosophical.

These various references to coffee are thought to have been based upon an incident in the early days of their friendship, when on the occasion of the Vanhomrigh family journeying from Dublin to London, Vanessa accidentally spilt her coffee in the chimney-place at a certain inn, which Swift considered an omen of their growing friendship. Writing from Clogher, Swift reminds Vanessa:

Remember that riches are nine parts in ten of all that is good in life, and

health is the tenth—drinking coffee comes long after, and yet it is the eleventh, but without the two former you cannot drink it right.

In another letter he writes facetiously, in memory of her playful badinage:

I long to drink a dish of coffee in the sluttery and hear you dun me for a secret, and "Drink your coffee; why don't you drink your coffee?"

Leigh Hunt had very pleasant things to say about coffee, giving to it the charm of appeal to the imagination, which he said one never finds in tea. For example:

Coffee, like tea, used to form a refreshment by itself, some hours after dinner; it is now taken as a digester, right upon that meal or the wine, and sometimes does not even close it; or the digester itself is digested by a liquor of some sort called a *Chasse Café* [coffee-chaser]. We like coffee better than tea for taste, but tea "for a constancy."

In his old age, Immanuel Kant, the great metaphysician, became extremely fond of coffee; and Thomas de Quincey relates a little incident showing Kant's great eagerness for the after-dinner cup.

At the beginning of the last year of his life, he fell into a custom of taking, immediately after dinner, a cup of coffee, especially on those days when it happened that I was of his party. And such was the importance that he attached to his little pleasure that he would even make a memorandum beforehand, in the blank paper book that I had given him, that on the next day I was to dine with him, and consequently "*that there was to be coffee.*"

Thackeray (1811-1865) must have suffered many tea and coffee disappointments. In the *Kickleburys on the Rhine* he asks: "Why do they always put mud into coffee aboard steamers? Why does the tea generally taste of boiled boots?"

In *Arthur's*, A. Neil Lyons has preserved for all time the atmosphere of the London coffee stall. "I would not," he says, "exchange a night at Arthur's for a week with the brainiest circle in London." The book is a collection of short stories. As already recorded, Harold Chapin dramatized this picturesque London institution in *The Autocrat of the Coffee Stall*.

In General Horace Porter's *Campaigning with Grant*, we have three distinct coffee incidents within fifty-odd pages; or explicitly, see pages 47, 56, 101; where, deep in the fiercest snarls of The Wilderness campaign we are treated to "General Grant, slowly sipping his coffee."

One of the first immediate supplies General Sherman desired from Wilmington, on reaching Fayetteville and lines of communication in March, 1865, was, expressly, coffee; does he not say so himself, on page 297 of the second volume of his *Memoirs*?

Still more expressly, towards the close of his *Memoirs*, and among final recommendations, the fruit of his experiences in that whole vast war, General Sherman says, "Coffee has become almost indispensable. It should be carried along even at the expense of bread, for which there are many substitutes."

George Agnew Chamberlain's novel *Home* contains a vivid description of coffee-making on an old plantation, and could only have been written by a devoted lover of this drink.

In the *Rosary*, Florence L. Barclay has a Scotch woman tell how she makes coffee. She says:

Use a jug—it is not what you make it in; it is how ye make it. It all hangs upon the word fresh—freshly roasted—freshly ground—water freshly boiled. And never touch it with metal. Pop it into an earthen jug, pour in your boiling water straight upon it, stir it with a wooden spoon, set it on the hob ten minutes to settle; the grounds will all go to the bottom, though you might not think it, and you pour it out, fragrant, strong and clear. But the secret is, *fresh, fresh, fresh*, and don't stint your coffee.

Cyrus Townsend Brady's *The Corner in Coffee* is "a thrilling romance of the New York coffee market."

Coffee, Du Barry, and Louis XV figure in one scene of the story of *The Moat with the Crimson Stains*, as told by Elizabeth W. Champney in her *Romance of the Bourbon Chateaux*.

James Lane Allen, in *The Kentucky Warbler*, tells a tale of the Blue Grass country and of a young hero who wanders after a bird's note to find romance and the key to his own locked nature in the "Kentucky coffee tree."

John Kendrick Bangs relates, in *Coffee and Repartee*, some amusing skirmishes indulged in at the boarding-house table, between the Idiot and the guests, where coffee served the purpose of enlivening the tilt:

"Can't I give you another cup of coffee?" asked the landlady of the School Master.

"You may," returned the School Master, pained at the lady's grammar, but too courteous to call attention to it save by the emphasis with which he spoke the word "may."

Said the Idiot: "You may fill my cup too, Mrs. Smithers."

"The coffee is all gone," returned the landlady, with a snap.

"Then, Mary," said the Idiot, gracefully turning to the maid, "you may give me a glass of ice water. It is quite as warm, after all, as the coffee and not quite so weak."¹

Coffee literature is full of quips and anecdotes. Probably the most famous coffee quip is that of Mme. de Sévigné, who was wrongfully credited with saying, "Racine and coffee will pass." It was Voltaire in his preface to *Irene* who thus accused the amiable letter-writer; and she, being dead, could not deny it.

That Mme. de Sévigné was at one time a coffee drinker is apparent from his quotation from one of her letters: "The cavalier believes that coffee gives him warmth, and I at the same time, foolish as you know me, do not take it any longer."

La Roque called the beverage "the King of Perfumes," whose charm was enriched when vanilla was added.

Emile Souvestre (1806-1854) said: "Coffee keeps, so to say, the balance between bodily and spiritual nourishment."

Isid Bourdon said: "The discovery of coffee has enlarged the realm of illusion and given more promise to hope."

An old Bourbon proverb says: "To an old man a cup of coffee is like the door post of an old house—it sustains and strengthens him."

Jardin says that in the Antilles, instead of orange blossoms, the brides carry a spray of coffee blossoms; and when a woman remains unmarried, they say she has lost her coffee branch. "We say in France, that she has *coiffé* Sainte-Catherine."

Fontenelle and Voltaire have both been quoted as authors of the famous reply to the remark that coffee was a slow poison: "I think it must be, for I've been drinking it for eighty-five years and am not dead yet."

In Meidinger's *German Grammar* the "slow-poison" *Bon mot* is attributed to Fontenelle.

It seems reasonable to give Fontenelle credit for this *bon mot*. Voltaire died at eighty four. Fontenelle lived to be nearly a hundred.

Flaubert, Hugo, Baudelaire, Paul de Kock, Théophile Gau-

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thier, Alfred de Musset, Zola, Coppée, George Sand, Guy de Maupassant, and Sarah Bernhardt, all have been credited with many clever or witty sallies about coffee.

Prince Talleyrand (1754-1839), the French diplomat and wit, has given us the cleverest summing up of the ideal cup of coffee. He said it should be "*Noir comme le diable, chaud comme l'enfer, pur comme un ange, doux comme l'amour.*" Or in English, "black as the devil, hot as hell, pure as an angel, sweet as love."

This quip has been wrongfully attributed to Brillat-Savarin.

Among coffee drinkers a high place must be given to Prince Bismarck (1815-1898). He liked coffee unadulterated. While with the Prussian army in France, he one day entered a country inn and asked the host if he had any chicory in the house. He had. Bismarck said: "Well, bring it to me; all you have." The man obeyed, and handed Bismarck a canister full of chicory.

"Are you sure this is all you have?" demanded the chancellor.

"Yes, my lord, every grain."

"Then," said Bismarck, keeping the canister by him, "go now and make me a pot of coffee."

This same story has been related of François Paul Jules Grévy (1807-1891), president of France, 1879-1887. According to the French story, Grévy never took wine, even at dinner. He was, however, passionately fond of coffee. To be certain of having his favorite beverage of the best quality, he always, when he could, prepared it himself. Once he was invited, with a friend, M. Bethmont, to a hunting party by M. Menier, the celebrated manufacturer of chocolate, at Noisiel. It happened that M. Grévy and M. Bethmont lost themselves in the forest. Trying to find their way out, they stumbled upon a little wine house, and stopped for a rest. They asked for something to drink. M. Bethmont found his wine excellent; but, as usual, Grévy would not drink. He wanted coffee, but he was afraid of the decoction which would be brought him. He got a good cup, however, and this is how he managed it:

"Have you any chicory?" he said to the man

"Yes, sir."

"Bring me some."

Soon the proprietor returned with a small can of chicory.

"Is that all you have?" asked Grévy.

"We have a little more."

"Bring me the rest."

When he came again, with another can of chicory, Grévy said:

"You have no more?"

"No, sir."

"Very well. Now go and make me a cup of coffee."

As already told, Louis XV had a great passion for coffee, which he made himself. Lenormand, the head gardener at Versailles, raised six pounds of coffee a year which was for the exclusive use of the king. The king's fondness for coffee and for Mme. Du Barry gave rise to a celebrated anecdote of Louveciennes which was accepted as true by many serious writers. It is told in this fashion by Mairobert in a pamphlet scandalizing Du Barry in 1776:

His Majesty loves to make his own coffee and to forsake the cares of the government. One day the coffee pot was on the fire and, his Majesty being occupied with something else, the coffee boiled over. "Oh France, take care! Your coffee *l--- le camp!*" cried the beautiful favorite.

Charles Vatel has denied this story.

It is related of Jean Jacques Rousseau that once when he was walking in the Tuileries he caught the aroma of roasting coffee. Turning to his companion, Bernardino de Saint-Pierre, he said, "Ah, that is a perfume in which I delight; when they roast coffee near my house, I hasten to open the door to take in all the aroma." And such was the passion for coffee of this philosopher of Geneva that when he died, "he just missed doing it with a cup of coffee in his hand."

Barthez, confidential physician of Napoleon the first, drank a great deal of it, freely, calling it "the intellectual drink."

Bonaparte, himself, said: "Strong coffee, and plenty, awakens me. It gives me a warmth, an unusual force, a pain that is not without pleasure. I would rather suffer than be senseless."

Sydney Smith (1771-1845), the English clergyman and humorist, once said: "If you want to improve your understanding, drink coffee; it is the intellectual beverage."

Our own William Dean Howells paid the beverage this tribute: "This coffee intoxicates without exciting, soothes you softly out of dull sobriety, making you think and talk of all the pleasant things that ever happened to you."

Will Irwin tells a story about the late General Hugh L. Scott

THE ROMANCE OF COFFEE



PRESIDENT ELECT WASHINGTON WELCOMED AT THE MERCHANTS COFFEE HOUSE, NEW YORK

in which coffee plays the star part in an Indian rebellion. The General squelched it with coffee.

A good-sized volume might be compiled of the many anecdotes that have been written about habitués of the London coffee houses of the seventeenth and eighteenth centuries.

Dr. Samul Johnson (1709-1784), the lexicographer, was one of the most constant frequenters of the coffee houses of his day. His big, awkward figure was a familiar sight as he went about attended by his satellite, young James Boswell, who was to write about him for the delight of future generations in his marvelous *Life of Johnson*. The intellectual and moral peculiarities of the man found a natural expression in the coffee house.

A careful study of the literature of coffee shows that the French really internationalized the beverage. The English and Italians followed. With the advent of the newspaper press, coffee literature began to suffer from its competition.

The complexities of modern life suggest that coffee drinking in perfection, the esthetics, and a new literature of coffee may once more become the pleasure of a small caste. Are the real pleasures of life, the things truly worth while, only to the swift—the most efficient? Who shall say? Are not some of us, particularly in America, rather prone to glorify the gospel of work to such an extent that we are in danger of losing the ability to understand or to enjoy anything else?

Granted that this is so, coffee, already recognized as the most grateful lubricant known to the human machine, is destined to play another part of increasing importance in our national life as a kind of national shock-absorber as well. But its role is something more than this, surely. When life is drab, it takes away its grayness. When life is sad, it brings us solace. When life is dull, it brings us new inspiration. When we are a-weary it brings us comfort and good cheer.

The lure of coffee lies in its appeal to our finer sensibilities; and signs are not wanting that the pursuit of the long, sweet happiness that every one is seeking will lead some of us, even in big bustling America, into footpaths that end in places where coffee will offer much of its pristine inspiration and charm.

The Coffee Hour

Evolution of the autocrat of the breakfast table—Results of scientific research on coffee—Advice to coffee lovers on how to buy coffee and how to make it in perfection.

NOT only in America, but in many other countries, coffee reigns as the autocrat of the breakfast table. In quite a large number of continental countries and in South America it is a favorite all-day beverage. Many people turn to it as a mid-morning or late afternoon drink. It definitely belongs to the evening, with supper, or dinner, or en demi-tasse, with or without a liquer. In short, the coffee hour is when and where one wants it to be.

The coffee drink has had a curious evolution. It began, not as a drink, but as a food ration. Its first use as a drink was as a kind of wine. Civilization knew it first as a medicine. At one stage of its development, before it became generally accepted as a liquid refreshment, the berries found favor as a confection. As a beverage, its use probably dates back about six or seven hundred years.

The protein and fat content of coffee, so far as civilized man is concerned, is an absolute waste. The only constituents that are of value are water soluble, and can be extracted readily with hot water. When coffee is properly made, as by the drip or vacuum device method, the ground coffee comes in contact with the hot water for only a few minutes; so the major portion of the protein, which is not only practically insoluble, but coagulates on heating, remains in the unused coffee grounds. The coffee bean contains a large per cent of protein—fourteen per cent. By comparing this figure with twenty-one per cent of protein in peas, twenty-three per cent in lentils, twenty-six per cent in beans, twenty-four per

cent in peanuts, about eleven per cent in wheat flour, and less than nine per cent in white bread, we learn how much of this valuable food stuff is lost with the coffee grounds.¹

Though civilized man, excepting the inhabitants of the Isle de Groix off the coast of Brittany, does not use this protein content of coffee as a food, in certain parts of Africa it has been put to such use from time immemorial.

EVOLUTION OF COFFEE DRINKING

Other writers have told how the Galla, a wandering tribe of Africa—and like most wandering tribes, a warlike one—find it necessary to carry concentrated food on their long marches. Before starting on their marauding excursions, each warrior equips himself with a number of food balls. These prototypes of the modern food tablet are about the size of a billiard ball, and consist of pulverized coffee held in shape with fat. One ball constitutes a day's ration; and although civilized man might find it unpalatable, from the purely physiological standpoint it is not only a concentrated and efficient food, but it also has the additional advantage of containing a valuable stimulant in the caffeine content which spurs the warrior on to maximum effort. And so the savage in the African jungle has apparently solved two problems: the utilization of coffee's protein, and the production of a concentrated food.

Further research shows that perhaps as early as A. D. 800 this practice started by crushing the whole ripe berries, beans, and hulls, in mortars; mixing them with fats; and rounding them into food balls. Later, the dried berries were so used.

About A. D. 900, a kind of aromatic wine was made in Africa from the fermented juice of the hulls and pulp of the ripe berries.

The first coffee drinkers did not think of roasting but, impressed by the aroma of the dried beans, they put them in cold water and drank the liquor saturated with their aromatic principles. Crushing the raw beans and hulls, and steeping them in water, was a later improvement.

It appears that boiled coffee—the name is anathema to day—

¹Frankel, F. Hulton, Ph.D. *Tea and Coffee Trade Jour.*, 1917 (vol. xxxiii: p. 142).

was invented about the year A. D. 1000. Even then, the beans were not roasted. We read of their use in medicine in the form of a decoction. The dried fruit, beans and hulls, were boiled in stone or clay cauldrons. The custom of using the sun-dried hulls, without roasting, still exists in Africa, Arabia, and parts of southern Asia. The natives of Sumatra neglect the fruit of the coffee tree and use the leaves to make a tea-like infusion. The leaves are roasted and ground to a fine powder. In Guiana an agreeable tea is made by drying the young buds of the coffee tree, and rolling them on a copper plate slightly heated. In Uganda, the natives eat the raw berries; from bananas and coffee they make also a sweet, savory drink which is called *menghai*.

About 1200, the practice was common of making a decoction from the dried hulls alone. There followed the discovery that roasting improved the flavor. Even today, this drink known as Sultan or Sultana coffee, *café à la sultane*, or *kisher*, continues in favor in Arabia.

The Oriental procedure was to toast the hulls in an earthenware pot over a charcoal fire, mixing in with them a small quantity of the silver skins, and turning them over until they were slightly parched. The hulls and silver skins, in proportions of four to one, were then thrown into boiling water and well boiled again for at least a half-hour. The color of the drink had some resemblance to the best English beer.

The practice of roasting the dried beans, after the hulling process, started some time in the thirteenth century. This was done first in crude stone and earthenware trays, and later on metal plates, as previously described. A liquor was made by boiling the whole roasted beans. The next step was to pound the roasted beans to a powder with a mortar and pestle; and the decoction was then made by throwing the powder into boiling water, the drink being swallowed in its entirety, grounds and all. Coffee was a decoction for the next four centuries. When the long-handled, Arabian metal boiler made its appearance in the early part of the sixteenth century, the method of preparation and service was greatly improved.

The common early method of preparation throughout the Levant was to steep the powder in water for a day, boil the liquor

half away, strain it, and keep it in earthen pots for use as wanted. In the sixteenth century, the small coffee boiler, or *ibrik*, caused the practice to be more of an instantaneous affair. The coffee was ground, and the powder was dropped into boiling water, to be withdrawn from the fire several times as it boiled up to the rim. While still boiling, cinnamon and cloves were sometimes added before pouring the liquid off into the fin-djans, or little china cups, to be served with the addition of a drop of essence of amber. Later, the Turks added sugar while boiling.

From the first simple uncovered *ibrik* there was developed, about the middle of the seventeenth century, a larger-size covered coffee boiler, the forerunner of the modern combination brewing and serving pot.

Some of the Orientals afterward modified the early coffee-making procedure by pouring boiling water on powdered coffee in the serving cups. In Mecca, in order to filter it, they strain it through stopples of dried herbs, put into the opening of a jar.

Sugar seems to have been introduced into coffee in Cairo about 1625. Veslingius records that the coffee drinkers in Cairo's three thousand coffee houses "did begin to put sugar in their coffee to correct the bitterness of it," and that "others made sugar plums of the coffee berries." This coffee confection later appeared in Paris, and about the same time (1700) at Montpellier was introduced a coffee water, "a sort of rosa-folis of an agreeable scent that has somewhat of the smell of coffee roasted." These novelties, however, were designed to please only "the most nice lovers of coffee"; for ennui and boredom demanded new sensations then as now.

Boiling continued the favorite method of preparing the beverage until well into the eighteenth century. Meanwhile, we learn from English references that it was the custom to buy the beans of apothecaries, to dry them in an oven, or to roast them in an old pudding dish or frying pan before pounding them to a powder with mortar and pestle, to force the powder through a lawn sieve, and then to boil it with spring water for a quarter of an hour.

In England, about this time, the coffee drink was not infrequently mixed with sugar candy, and even with mustard. In the

coffee houses, however, it was usually served black, without sugar or milk.

About 1660, Nieuhoff, the Dutch ambassador to China, was the first to make a trial of coffee with milk in imitation of tea with milk. In 1685, Sieur Monin, a celebrated doctor of Grenoble, France, first recommended *café au lait* as a medicine.

It was in 1711 that the infusion idea in coffee making appeared in France. It came in the form of a fustian (cloth) bag which contained the ground coffee in the coffee maker, and the boiling water was poured over it.

OBJECTION TO BOILED COFFEE

In England, as early as 1722, there arose a conscientious objector to boiled coffee in the person of Humphrey Broadbent, a coffee merchant who wrote a *treatise on the True Way of Preparing and Making Coffee*, in which he condemned the "silly" practice of making coffee by "boiling an ounce of the powder in a quart of water," then common in the London coffee houses, and urging the infusion method. By 1760, the decoction, or boiling, method in France had been generally replaced by the infusion, or steeping, method.

In 1763, Donmartin, a tinsmith of St. Bendit, France, invented a coffee pot, the inside of which was "filled by a fine sack put in in its entirety," and which had a tap to draw the coffee. Many inventions to make coffee *sans ebullition* (without boiling) appeared in France about this time; but it was not until 1800 that De Belloy's pot, employing the original French drip method, appeared, signaling another step forward in coffee making—percolation.

De Belloy's pot probably was made of iron or tin, afterward of porcelain; and it has served as a model for all the percolation devices that followed it for the next hundred years.

About this time Count Rumford (Benjamin Thompson), an American-British scientist, then living in Paris, made a study of scientific coffee-making, and produced an improved drip device known as Rumford's percolator. He has been generally credited with the invention of the percolator; but this honor seems to be De Belloy's and not Rumford's. Count Rumford embodied his

observations and conclusions in a verbose essay entitled *Of the excellent qualities of coffee and the art of making it in the highest perfection*, published in London in 1812.

Brillat-Savarin, the famous French gastronomist, who also wrote on coffee in his *VI me Meditation*, approved of the De Belloy pot.

Brillat-Savarin also had something to say on the subject of grinding coffee, his conclusion being that it was "better to pound the coffee than to grind it."

VARIOUS COFFEE BREWING DEVICES

During the nineteenth century there were many improved coffee brewing devices produced in France, England and the United States; among them an English coffee biggin, the Marion Harland improvement on the same in America, the Robert Napier vacuum machine, which, however, was not patented; numerous glass coffee-making devices, scores of drip devices such as the "Kin Hee," employing a cotton sack, introduced in 1900; Cauchois' "Private Estate Coffee Maker" using Japanese filter paper, 1905; the Tricolator, also employing filter paper; and the "Make-Right," using a muslin grid which later became the "Tru-Bru."

In 1914-16, there was a revival of interest in the United States in the double glass-globe or vacuum method of making coffee, introduced into France as "double glass balloons" in the first half of the nineteenth century. American ingenuity has produced several clever adaptations, and several notable filter improvements. Advertising has developed a great demand for these vacuum-type glass coffee makers—as they are generally known today—for both restaurant and home use.

This brief review of the evolution of coffee brews shows that coffee making started with boiling, and next became an infusion. After that, the best practice became divided between simple percolation and filtration, which have continued to the present time. Boiling has also continued to find advocates in every country, even in the United States, where it seems to die hard, no matter how much is done to discredit it.

The coffee drink reached the colonies, first as a beverage for the well to do, about 1668. When introduced to the general public

through the coffee houses about 1700, it was first sipped from small dishes as in England; and no one inquired too closely as to how it was made. When, half a century later, it had displaced beer and tea for breakfast, its correct making became a matter of polite inquiry. It was not until well into the nineteenth century that there was any suggestion of scientific interest, and not until within the last three decades was any real chemical analysis of brewed coffee undertaken with a view to producing a scientific cup of the beverage.

In colonial times the coffee drink was mostly a decoction. In New Amsterdam coffee was boiled in a copper pot lined with tin and drunk as hot as possible with sugar or honey or spices. Sometimes a pint of fresh milk was brought to the boiling point and then as much drawn tincture of coffee was added, or the coffee was put in cold water with the milk and both were boiled together and drunk. Rich people mixed ground spices or sugar with ambergris in the coffee.

In the early days of New England, the whole beans were frequently boiled for hours with not wholly pleasing results in forming either food or drink. In New Orleans, the ground coffee was put into a tin or pewter coffee dripper, and the infusion was made by slowly pouring the boiling water over it after the French fashion.

Boiling coarsely pounded coffee for fifteen minutes to half an hour was common practice in the colonies before 1800.

In the early part of the nineteenth century, the best practice was to roast the coffee in an iron cylinder that stood before the hearth fire. It was either turned by a handle or wound up like a jack to go by itself. The grinding was done in a lap or wall mill. To make coffee "without boiling" the cookery books of the period advised the housewife to obtain "a biggin, the best of which is what in France is called a Grecque."

In 1885, an authority of that day, Francis B. Thurber, in his book, *Coffee: from Plantation to Cup*, which he dedicated to the railroad restaurant man at Poughkeepsie, because he served an "ideal cup of coffee" favored the good old boiling method with eggs.

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In 1886, however, Jabez Burns, who knew something about the practical making of the beverage as well as the roasting and grinding operations, said:

Have boiling water handy. Take a clean dry pot and put in the ground coffee. Place on fire to warm pot and coffee. Pour on sufficient boiling water, not more than two-thirds full. As soon as the water boils add a little cold water and remove from fire. To extract the greatest virtue of coffee, grind it fine and pour scalding water over it.

The late John Cotton Dana, of the Newark Public Library, used to tell how, in his old home in Woodstock, Vt., they had always, in the attic, a big stone jar of green coffee. This was sacred to the great feast days, Thanksgiving, Christmas, etc. Just before those anniversaries, the jar was brought forward and the proper amount of coffee was taken out and roasted in a flat sheet-iron pan on the top of the stove, being stirred constantly and watched with great care.

Arthur Gray, in his *Over the Black Coffee*, as late as 1902, quoted "the largest coffee importing house in the United States" as advocating the use of eggs and egg-shells and boiling the mixture for ten minutes.

Perhaps the most significant development in connection with household coffee brewing in the United States during this century is the endeavor of coffee roasters to tie-in their brands with the brewing devices that will insure the most correct brewing. Various types of coffee makers have been selected, but the drip or glass vacuum type is the one generally favored.

RESULTS OF SCIENTIFIC RESEARCH

Among the results of scientific research into coffee making and coffee drinking made by organizations and individuals in the United States there should be noted the following:

Filter bags should be kept in cold water when not in use. Drying causes decomposition, keeps sweet if kept wet. Use muslin for filter bag and a pulverized granulation.

The boiling method produces the highest percentage of caffeic acid and caffeine; the French drip process the lowest.

A more palatable brew may be obtained at 185° to 195° Fahr. than at the boiling point.

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Dr. H. L. Hollingworth, of Columbia University, found that the caffeine promotes motor efficiency.

Dr. S. C. Prescott of the Massachusetts Institute of Technology found that coffee was a wholesome, helpful, satisfying drink for the great majority of people, that it augmented mental and physical activity and that it might be regarded as the servant, rather than the destroyer of civilization.

WHY DRINK COFFEE?

One hundred and forty-five million Americans can't be wrong on the subject of coffee. They drink it to the extent of over 19 pounds a year for every man, woman, and child in the U.S.A. It's our national drink.

Everyone should be interested in coffee whether he drinks it or not, because there is a moral obligation on everyone to be intelligent. Every now and again some doctor, scientist or writer is likely to assault your intelligence by telling you that you shouldn't drink tea or coffee—that they're bad for you.

Not only has coffee been our national drink ever since the Boston Tea Party, but it is also the favorite beverage of millions of Frenchmen, Germans, Swedes, Norwegians, Dutch, Orientals, and Latins.

Trading upon the credulity of the hypochondriacs, there have appeared in the United States and Europe in recent years a curious collection of coffee substitutes, some made from cereals and some decaffeinated coffee beans. Doctors and chemists have furnished much misinformation concerning these products to publicity agents whose copymen are hard put for scare-crow arguments to advertise their wares.

In so far as the cereal substitutes are concerned, they are "neither fish nor flesh nor good red herring." U.S. Government analyses have shown them to be sadly deficient in food value—their only alleged virtue. As for the decaffeinated products, these may smell and even taste like coffee but they lack authority.

I say to you do not be stampeded; do not be disturbed. The opinion of most physicians is that healthy adults are not harmed by the moderate use of tea, coffee, or cocoa. Even the hard-boiled Metropolitan Life Insurance Company will tell you so.

In an address at Edinburgh, Dr. L. H. Lampitt warned the

English nation against becoming stomach conscious and nerve conscious. "Otherwise," he said, "such products as decaffeinated coffee or digestive tea would not find a ready market."

Of course, if you are caffeine sensitive you must exercise discretion in the use of tea, coffee, or cocoa. The active principle is the same in each of these drinks. Also, generally speaking, children do not require tea, coffee, or cocoa.

Lovers of coffee in the United States are in a better position to obtain an ideal cup of the beverage than those in any other country. There is a large measure of government inspection designed to protect the consumer against impurities, and the Department of Agriculture is zealous in applying the pure food laws to insure against misbranding and substitution. The department has defined coffee as "a beverage resulting from a water infusion of roasted coffee and nothing else."

Today no reputable merchant would think of selling even loose coffee for other than what it is. And the consumer can feel that, in the case of package coffee, the label tells the truth about the contents.

The principal chemical constituents of coffee are caffeine and caffeol. Caffeine supplies the stimulating quality, which, because of its purity, is without harmful reaction. The caffeol supplies the flavor and the aroma. The best medical opinion asserts that the coffee drink is a nerve nutrient, an adjuvant food.

With a hundred different kinds of coffee coming to this market from more than a score of producing countries, so many combinations are possible that there is sure to be a straight coffee or a blend to suit any taste. And those who may have been frightened into the belief that coffee is not for them should do a little experimenting before exposing themselves to the coffee substitute habit.

Once upon a time it was thought that Java and Mocha was the only worth-while blend, but now we know that combinations of various other growths make a satisfying drink. And if the individual seeker should happen to be caffeine-sensitive, there are coffees so low in caffeine content, like some Puerto Ricans, as to overcome this objection; while there are other coffees from which

the caffeine has been removed by a special treatment. There is no reason why any person who is fond of coffee should forego its use.

Some connoisseurs still cling to the good old two-thirds Java and one-third Mocha blend, but the author for years found great pleasure in a blend composed of half Medellin, one-quarter Mandheling, and one-quarter Mocha. However, this blend might not appeal to another's taste, and the component parts are not always easy to get.

Another pleasing blend is composed of a high grade Colombian, washed Maracaibo, and Santos, equal parts. In the stores of one of the large chain systems an excellent blend may be had composed of sixty per cent Bourbon Santos, and forty per cent Colombian.

If you are epicurean, you will want to read up on, and to try, the fancy Mexicans, Cobans, Sumatra growths, Meridas, Blue Mountain Jamaica, and some from the "Kona side" of Hawaii.

Good package coffees may be had in all stores. The blend that appeals to the individual's taste is the best for him.

RECOMMENDED BREWING METHODS

An excellent leaflet entitled "Coffee Brewing" giving the "correct methods recommended by the National Coffee Association" was issued by the Pan-American Coffee Bureau, 120 Wall Street, New York 5, N. Y., in 1946, to further its better brewing campaign. The booklet is printed in two sizes—one for general distribution and the other, a miniature in size, to be distributed with the Standard Coffee Measure. Both booklets have the same text and the small one may be imprinted with the name of the roaster. Following are the simplified rules, which make correct coffee brewing easy, just as they appear in this leaflet.

"An infinite amount of care goes into the growing, harvesting and processing of coffee in the Latin American producing countries, while here in this country equal care goes into the skillful roasting, grinding and packing of the finished product. As a result of this painstaking preparation, you enjoy the finest coffee in the world. But all these efforts are wasted if coffee is carelessly or improperly made."

THE COFFEE HOUR

"It's easy to make good coffee with a coffee-maker that bears this *Seal of Recommendation* of the National Coffee Association. It is your assurance from coffee experts that the coffee maker will brew delicious coffee if used according to the instructions which accompany it."

1. Measure coffee and water accurately

Use one (1) National Coffee Association Standard Measure of coffee (or its equivalent two (2) level measuring tablespoons) to each six (6) ounces of water (three-quarters ($\frac{3}{4}$) of a standard measuring cup). The Standard Measure is obtainable from the Pan American Coffee Bureau, 120 Wall Street, New York 5, N. Y., for 10 cents each or less in quantities.

2. Use fresh water for making coffee

For best results, start with freshly drawn cold water. Water that has been pre-heated or drawn from the hot water faucet may impart an undesirable taste to the brew.

3. Serve coffee as soon as possible after brewing

If necessary to let brewed coffee stand any length of time, hold at serving temperature by placing pot in pan of hot water or over very low heat on asbestos pad. Keep the coffee hot but do not boil. Coffee that has cooled cannot be reheated without loss of flavor.

4. For best results always brew coffee at full capacity of the coffee maker

5. Consistent timing is important

After you find the exact timing to secure the results desired with your method of coffee-making, stick to it in order to get uniform results.

6. Never boil coffee

7. Never re-use coffee grounds

8. Never allow cloth filters to become dry. Keep immersed in cold water. Never use soap in washing cloth filters

9. Keep coffeemaker immaculately clean

Wash thoroughly after each use and rinse with clear hot water.

10. Always scald coffee maker before using

VACUUM METHOD

- 1 Measure required amount of fresh cold water into lower bowl; place on heat.
- 2 Place filter into upper bowl, and add measured quantity of ground coffee, but *do not* insert in lower bowl unless you have a vacuum maker with a vented stem, in which case the pot may be completely assembled before placing on heat.
- 3 When water in lower bowl boils actively, reduce heat. (If electricity is used, turn it off.)
- 4 Insert upper bowl with a slight twist to insure a tight seal.
- 5 When the water has risen into upper bowl (some water will always remain in the lower bowl) stir water and coffee thoroughly.
- 6 In *one* (1) to three (3) minutes (depending on grind—finer grinds require the shorter time) turn off heat. (If electricity is used remove coffee maker from unit.)

THE ROMANCE OF COFFEE



THE THREE BASIC TYPES OF HOUSEHOLD BREWING DEVICES

A. Percolator. B. Vacuum. C. Drip. The percolators are to be had in various metals, the vacuum devices in all metal as well as glass, and the drip pots in metal, all china and combinations of the two. While the principle is the same in each type, the construction details vary with each manufacturer.

7. When all coffee has been drawn into lower bowl, remove upper bowl and serve.
8. Cloth filters should be washed in cold water immediately after being used and kept immersed in cold water until used again. Never use soap in washing cloth filters.

DRIP METHOD

1. Preheat pot by scalding with hot water.
2. Measure required amount of ground coffee into filter section.
3. Measure required amount of fresh boiling water into upper container, then cover.
4. When dripping is completed remove upper section immediately.
5. Stir brew and serve.
6. Cloth filters should be washed in cold water immediately after using and kept immersed in cold water until next used. Never use soap in washing filters.

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STEEPING METHOD

1. Preheat pot by scalding with hot water.
2. Measure required amount of ground coffee into pot.
3. Pour on measured amount of fresh boiling water.
4. Stir coffee and water for at least half a minute. Let stand five to ten minutes, depending on grind of coffee used and strength of brew desired.
5. Pour coffee off grounds, through a strainer if desired, and serve.

PERCOLATOR METHOD

1. Measure required amount of fresh cold water into percolator and place on heat.
2. When water boils, remove from heat.
3. Measure required amount of ground coffee into basket and insert basket into percolator.
4. Cover, return to heat and allow to percolate slowly for six to eight minutes.
5. Remove coffee basket and serve.

COFFEE RECIPES

Many recipes for the use of coffee as a flavoring agent in syrups, sauces, drinks, cakes, cookies, pies, jellies, puddings, candies, ice creams and other deserts, have been prepared for free distribution by the Coffee Advertising Council, 120 Wall Street, New York 5, N. Y.

COFFEE MUST LOOK GOOD AND SMELL GOOD

Hollingsworth¹ points out that through taste alone it is impossible to distinguish between quinine and coffee, or between apple and onion. There is something more to coffee than its caffeine stimulus, its action on the taste-buds of the tongue and mouth. The sense of smell and the sense of sight play important roles. To get all the joy there is in a cup of coffee, it must look good and smell good, before one can pronounce its taste good. It must woo us through the nostrils with the wonderful aroma that constitutes much of the lure of coffee.

And that is why, in the preparation of the beverage, the greatest possible care should be observed to preserve the aroma until the moment of its psychological release. This can only be done by having it appear at the same instant that the delicate

¹Hollingsworth, H. L. and Pollenberger, A. T., Jr. *The Sense of Taste*, 1917 (p. 13).

flavor is extracted—roasting and grinding the bean much in advance of the actual making of the beverage will defeat this object. Boiling the extraction will perfume the house; but the lost fragrance will never return to the dead liquid called coffee, when served from the pot whence it was permitted to escape.

THE CORRECT WAY TO MAKE COFFEE

To recapitulate, the correct way to make coffee (in the author's opinion) is as follows:

1. Buy a good grade of coffee in the bean and make sure that it is properly ground for the type of brewing device used.
2. Allow a rounded tablespoonful for each beverage cup.
3. Make it in a drip pot or glass vacuum device, where freshly boiled water passes through the coffee but once.
4. Avoid pumping percolators, or any device for heating water and forcing it repeatedly through the grounds. Never boil coffee.
5. Keep the beverage hot and serve it "black" or with sugar and hot milk, or cream.

In conclusion, paraphrasing Makaroff: Be modest, be kind, eat less, and think more, live to serve, work and play and laugh and love—it is enough! Do this and you may drink coffee without danger to your immortal soul.



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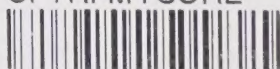
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